THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for July, 1913

HIS EXCELLENCY THE BRAZILIAN CHARGÉ D'AFFAIRES		Frontispiece
JAPAN'S RELATIONS WITH BRAZIL	"J"	129
A GREAT AMERICAN JAPANESE	Ariel	135
JAPAN'S COMPLIMENT TO PEACE	B.	142
SOME JULY FESTIVALS	F. Yamazaki	148
HOW JAPAN WILL WIN	Dr. J. Ingram Bryan	153
COMMERCIAL MÊLÉE IN CHINA	H. Y.	157
PROGRESS OF JAPANESE SHIPPING	Dr. S. Terano	160
INCONGRUITIES (Poem)	Yuya	164
THE JAPANESE MARK TWAIN	F. Yamazaki	165
THE GAYEST SPOT IN NIPPON	Onzan	169
TO JAPAN (Poem)	Lilian A. Rawlings	174
INFLUENCE OF NAPOLEON ON LANGUAGE STUDY IN JAPAN	K. C.	175
FOREIGN TRADE OF FORMOSA	K. Yagiu	177
AROUND THE HIBACHI: BITTER FOR SWEET	J. I.	179
CURRENT JAPANESE THOUGHT	The Editor	181

PRESIDENT
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Foreign Countries, (post paid) per year in advance . . *Yen* 6.00
Single Copy, 25 cts., 1/ . . . . . *Sen* .50

Foreign subscribers should remit by P.O. or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U.S. currency, or two shillings English currency.
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo.

Agents

Brentano's, New York & Paris
E. L. Morice, London, W. C.
Stewart & Kidd Co., Cincinnati
Z. P. Maruya & Co., Ltd., Tokyo
Kawase Nisshin Do, Kobe
"El Nippon," City of Mexico
Smith & McCance, Boston, Mass.
The Montreal News Co., Canada.
Kyo-Bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai

ALL RIGHTS RESERVED

Digitized by Google

Original from UNIVERSITY OF CALIFORNIA

H. E. THE BRAZILIAN CHARGÉ D'AFFAIRES, TOKYO, G. D'V. KELSCH ESQ.

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

THE JAPAN MAGAZINE

VOLUME FOUR JULY, 1913 NUMBER THREE

JAPAN'S RELATIONS WITH BRAZIL

By "J"

THE repulse to Japanese immigration in English speaking countries has lent impetus to the nation's interest in the vast and varied possibilities of South America which all Japanese are coming to regard as the land of the future. Already European nations, as well as the United States, have become conscious of the importance of South America as a field of trade and investment, and Japan does not wish to remain behind other countries in taking advantage of South American possibilities. She already has her steamship lines running to South American ports, and a postal money order service has been effective between the two countries since 1908.

At present Japanese interest is centered more particularly in Brazil. This country, a land large enough to cover the whole of the United States, and yet with only 20,000,000 inhabitants, offers a hopeful future as an outlet to the congesting population of Japan. The climate is hot for the most part, but the superior elevation of its numerous inland plateaux renders the climate quite agreeable to the Japanese. Best of all, the Japanese meet with neither racial nor color prejudice among the Brazilians, and in time they learn to speak the language of the country, which is Portuguese. Rio de Janeiro, the capital of Brazil, has now a population of nearly 1,000,000, and is one of the finest and most rapidly increasing cities in the world. Though specially interested in Brazil, Japan is bidding for what she calls the A. B. C. of Latin America, namely Argentina, Brazil and Chili, and is therefore at present cultivating the most intimate relations with these three.

Brazil has the greatest attraction for the Japanese so far, not only because of its sparsity of population, but because of the hospitality of the government and the agricultural possibilities of the country. The coffee plantations of

Digitized by Google Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Brazil are world famous, and on these the Japanese immigrants find abundant and remunerative employment. Sugar, cotton and rubber are also important and increasing products, but so far the Japanese have not been much drawn to them. This is largely due to the fact that one of the great Coffee centers is in San Paulo, which has a climate and soil most agreeable to the Japanese, while the regions devoted to sugar, rubber and cotton are more extremely tropical. The population of the more tropical regions consists largely of negroes, mulattoes, and mongrel whites, while the Japanese prefer to mingle with the purer races of the south, which are wholly of European origin. Immigration is to some extent facilitated without prejudice owing to the fact that much of the business of the country is in the hands of foreigners, chiefly those from Europe. Capitalists from England, France and the United States are prominent in all walks of life and in every kind of enterprise.

It is only a few years ago since the Japanese began to immigrate to Brazil, and the number now settled there is over 5,000 with arrangements made for settling 3,000 more. In December 1911 the authorities of the San Paulo government enacted regulations for the promotion of Japanese immigration and the establishment of Japanese colonies in the state. Later the Brazilian Government entered into an agreement with Japanese immigration companies to bring out settlers for the coffee plantations. Last year a company with a capital of one million *yen* was floated in Tokyo, for the purpose of carrying out an immigration scheme with Brazil. The new Brazilian Colonization Company received the active support of men like Prince Katsura, Baron Shibusawa and others. The prime object of the movement is to relieve the surplus population of Japan, though no doubt the immigrants to South America will have more hope of prosperity than they would have at home. The terms which the Tokyo Company entered into with the San Paulo Government are as follows:

1. The San Paulo Government grants the company 50,000 hectares of public land (unreclaimed) gratis.

2. The Government grants, in addition to the above, 50 hectares for the purpose of building a city.

3. The Government pays steerage fare from the place of departure to the colony, for all immigrants, who come within four years for permanent settlement. The grant of the fare will become valid on the immigrants' families settling there.

4. The Government will construct carriage roads to the nearest railway station and harbor.

5. The Government will establish and maintain an experimental farm and a stud, and a primary school for teaching the Portuguese language.

6. The Government will exempt the immigrants from all state taxes for five years commencing with the day the contract is signed.

7. The Government will give the syndicate a prize of 6,500 *yen* for every group of 50 families that shall have settled in the colony.

8. The syndicate will have a preferential right in case a similar charter is offered in the same colonial zone.

The main feature of the company's obligations toward the San Paulo Govvernment is that the company must bring at least 100 families within one year after it has received the public

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

JAPANESE IMMIGRANTS IN BRAZIL. *Colonies d'immigrants Japonais au Brésil.* *Japanische Einwanderer Kolonien in Brasilien.*

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

A JAPANESE IMMIGRATION COLONY IN BRAZIL. *Colonies d'immigrants Japonais au Brésil* *Japanische Einwanderer Kolonien in Brasilien*

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

land, and 2,000 families within four years after the signing of the contract. The company is also under obligation to demonstrate to the Government that these settlers are doing a successful business in the colony.

The very cordial attitude assumed by the Brazilian government toward Japanese immigration will no doubt do much toward developing the vast unoccupied territory of the country, where the ratio of population is only 6 to the square mile, while the arrangement will also do something to relieve Japan's surplus population which is now 365 to the square mile, or more than 60 times that of Brazil.

Most of the Japanese now settled in Brazil are from Hiroshima, Yamaguchi and Kumamoto, with a few from Okinawa, Fukushima and other prefectures. Their condition among the coffee planters is on the whole comfortable and satisfactory. With the constantly rising price of coffee wages are always improving and the future is somewhat bright. Many of the laborers are able to save from 200 to 600 *yen* a year, which is far better than they ever have done at home.

Of course all the Japanese in Brazil are not laboring on the coffee plantations. There is an increasing Japanese population in the towns of Santos and San Paulo, where they are engaged in one occupation or another. Mr. Saburosuke Fujisaki of San Paulo, runs a wholesale and retail business, with equally prosperous branches in Pernambuco and Bahia. The Yamagata Shoten and other trading companies are also doing a good business. If the Japanese emigration companies continue to send to Brazil the thousands now being despatched there the Japanese colony will soon be quite extensive, and no doubt the indirect influence on the trade of the two countries will be very appreciable.

As Japan is now a great cotton manufacturing and consuming as well as exporting country, she is expecting much from Brazil as a future source of supply. Brazilian cotton has been tried in Japan, but most of the volume imported has been by way of Liverpool. The matter of furthering direct trade in this commodity is now under consideration. In bringing about the present agreeable relations between Japan and Brazil much must be ascribed to Mr. Sugimura, late Japanese Minister to Brazil. His genial disposition and eminent diplomatic ability well represented the Japanese character among the people of Brazil. No doubt a good deal remains to be done in promoting mutual trade between Brazil and Japan, and the movement in this direction will find further impetus with the opening of the Panama canal. Assuredly the next ten years will witness a marvellous development in the industrial and general resources of Brazil, as well as of all the other nations of Latin America, and Japan is wisely preparing to share in this prosperity. To have her sons go to South America and help in opening up the resources of the country is the best way for Japan to encourage the desired mutual trade and intercourse. The Brazilian Charge d'Affairs in Tokyo, Mr. Kelsch, has proved a most worthy representative of his country in Japan, and done much to promote their present international intimacy.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from
UNIVERSITY OF CALIFORNIA

A GREAT AMERICAN JAPANESE

By "B"

SOME time ago an article appeared in the JAPAN MAGAZINE on the subject of Americans who have helped Japan; but as lengthy and truthful a resumé might easily be given of Japanese who have helped America. Among the many Japanese that have sojourned in the United States and added their quota to the progress of the great Republic, none are more worthy of notice than the famous *entrepreneur* and man of science, Dr. Jōkichi Takamine. In the important field of chemical science, discovery and industry there are few names more favourably or better known than that of Dr. Takamine, whose personal modesty and nobility of character are only equalled by his triumphs in the realm of medicine. As the discoverer of *Adrenalin*, indispensable in operations of bloodless surgery, and *Taka-Diastase*, named after him, and one of the most effective starch digestants known to medicine, Dr. Takamine's fame is forever established as a benefactor of not America only but of the whole world.

As it was in America, however, that this great Japanese attained his greatest triumphs in the realm of science, the United States may be said to owe Japan more for him than any other country. And the marvellous work that Dr. Takamine has done for American science may be taken as but exemplary of the quieter but none the less effective work that many sons of Nippon are doing all over America in the realms of banking, commerce, industry and even in the useful sphere of common labour. America owes the Japanese more than she does the immigrants from Europe, for she has never had to spend so much time, and life, and money in punishing or taking care of them.

Born in the city of Takaoka, Japan, in the year 1852, young Takamine was sent to school at Nagasaki at the age of ten, his guardian being the *daimyo* of the province. In this school he remained for over three years, devoting himself chiefly to the study of English. This to some extent indicates his early disposition; for he has always taken a deep interest in the English language, and still holds that the success of all young Japanese, especially those hoping to go abroad, depends on their having a thorough knowledge of English. Dr. Takamine has advised more than once that all Japanese going to America should have some practical acquaintance with the language of the country, and has suggested as much to the authorities. This is another way in which he has been trying to help America as well as Japan.

After a period of preparation for matriculation, young Takamine entered the Imperial University, Tokyo, where he devoted special attention to applied chemistry, and took his degree in that subject in 1879. So brilliant a student could not fail to attract the attention of the government, and accordingly he was selected as a special student to proceed to England in 1880 for post-graduate

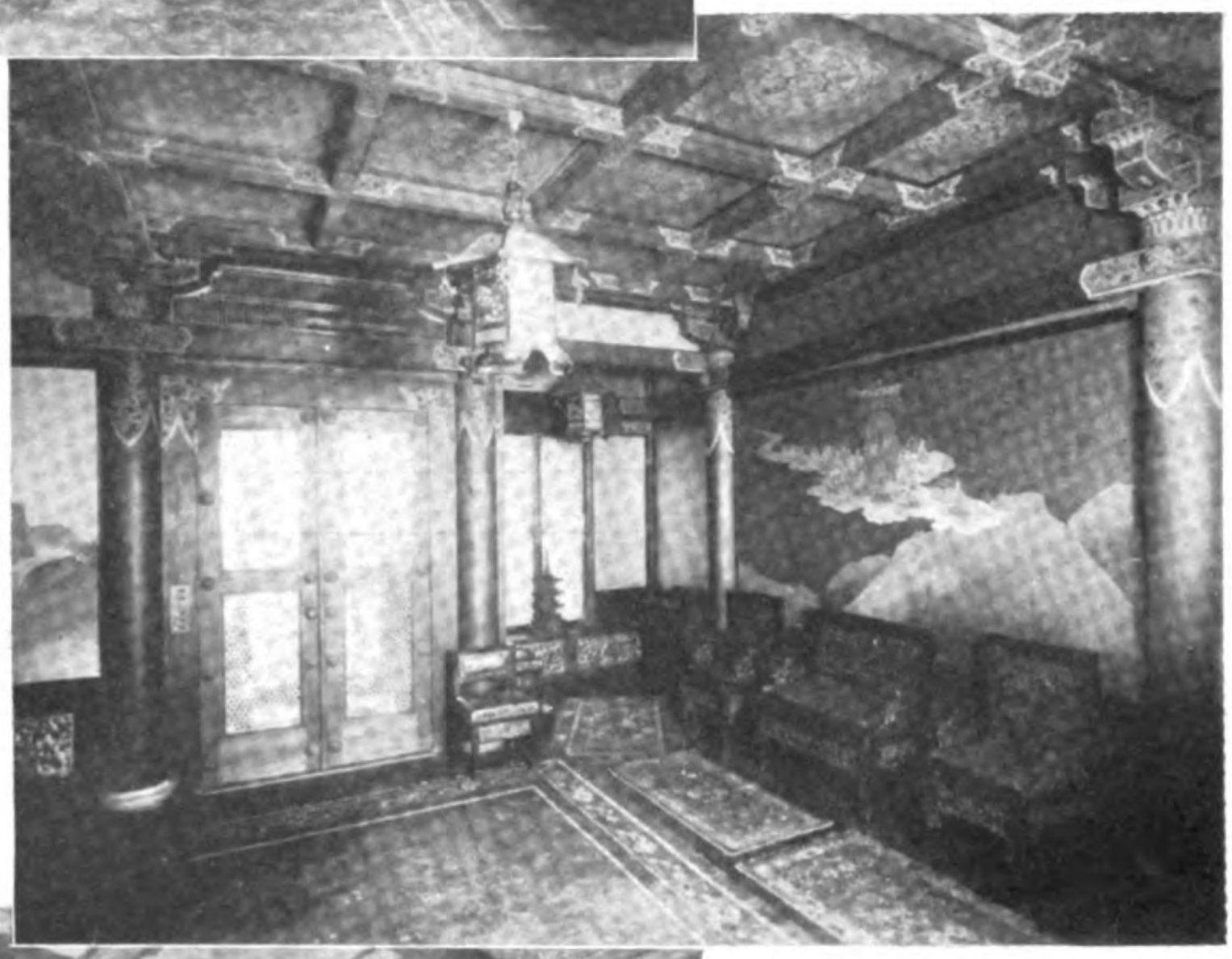
Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

DR. JOKICHI TAKAMINE MRS. TAKAMINE

A GREAT AMERICAN JAPANESE. *Un fameux Japonais-Américain. Ein berühmter Japan-Amerikaner.*

Digitized by Google
Original from
UNIVERSITY OF CALIFORNIA

1



2

3

DR. TAKAMINE'S NEW YORK RESIDENCE: INTERIOR
1 ROOM REPRESENTING THE TOKUGAWA PERIOD 2 DINING ROOM: FUJIWARA PERIOD 3 DRAWING ROOM: MUROMACHI PERIOD

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

1

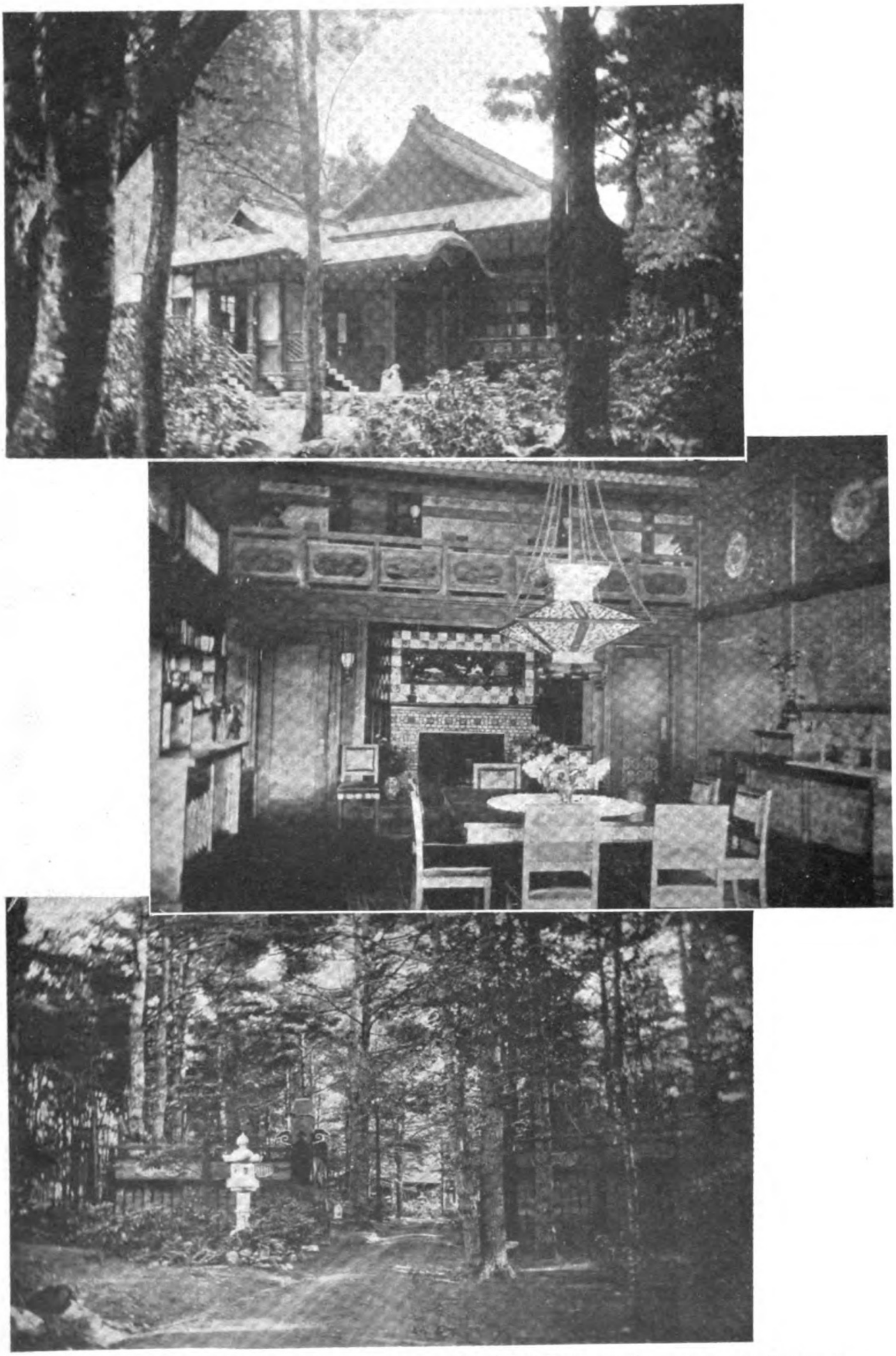
2

3

1 AND 2 ENTRANCE HALL, REPRESENTING FUJIWARA PERIOD 3 RECEPTION ROOM : THE MUROMACHI PERIOD

Digitized by Google

Original from UNIVERSITY OF CALIFORNIA



DR. TAKAMINE'S COUNTRY VILLA AT MERRIEWOLD, N. Y. *Maison de Campagne. Landhaus.*

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

study in chemistry, where he spent three years at the University of Glasgow, the home of that prince of scientists, the late Lord Kelvin, and then returned to Japan in 1883.

For the next five years Professor Takamine served in the department of Agriculture and Commerce in various capacities, being at one time acting director of the Patent Bureau, and subsequently Chief Chemist of the Department. It was during this term of service that he was selected as Japanese representative to the Cotton Centennial Exposition of Louisiana in 1884, where he acted as Commissioner of the Imperial Government. Government service proving too limited a sphere for a man of such exceptional ambitions and attainments, he resigned in 1888, and organized the Japan Artificial Fertilizer Company, with head offices in Tokyo, an organization which later developed into the famous establishment still bearing the same name but carrying on a greatly extended enterprise in making artificial fertilizer from American phosphate rock.

Finding that his chief sphere of operations now lay in the United States, Dr. Takamine decided to remove to that country, chiefly with a view to putting his ideas on the distilling industry into practical application. He first established his laboratory at Peoria, Illinois, but later removed it to Chicago, where he successfully organized the celebrated Takamine Ferment Company, of which he is still the president, and which is doing a large business throughout the United States.

It was during his long extended and patient investigations in the distilling industry that Dr. Takamine discovered what has since come to be known as the famous "Taka-Diastase," an assistant to the digestion of starch, and which is now largely employed in the treatment of amylaceous dyspepsia all over the world.

In an interview which Dr. Takamine kindly accorded the JAPAN MAGAZINE some time ago, he referred to some of the obstacles he had to overcome in developing his experiments that led to the discovery of his new method of fermentation in distilling. The process invented by Dr. Takamine is derived from wheat bran, and has proved one of the most efficient converting agents in distilling that is known to science. Hitherto barley malt had been the chief agent in this process; and if the wheat bran treated by Dr. Takamine comes into general use, as it most probably will, the results will be nothing short of a revolution in the brewery business. The great difficulty at first was want of capital, and the lack was the more awkward to surmount as the inventor was a Japanese in a strange land. Through the good offices of relatives of Mrs. Takamine her husband was at last introduced to a leading distiller who consented to try the new method in his business, with results that were more than satisfactory. At that time Dr. Takamine was in rather poor health, but he was determined, as he himself put it, not to die till he had perfected his invention.

The next move was to get the new method adopted by the Alcohol Trust; for unless that was accomplished its acceptance could never expect to become universal. Fortunately the president of the Trust was a man of big caliber and experience, and promised to install the new process if it proved satis-

Digitized by Google Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

factory. But as the adoption of the new method would inflict a fatal blow upon the malt factories in which millions were invested, the opposition was very great. But the president of the Trust, believed in the superiority of the Takamine method; he persisted in the face of all odds and invested some $200,000 in experimentation. The experimental factory was set up beside a cattle barn, as the animals were fed on the refuse of the distillery and soon the Takamine factory was turning out enough slop to feed 1,500 cattle daily. But most of the directors of the Alcohol Trust still fought the proposal with determined efforts; yet Dr. Takamine and the president persisted, knowing that they were working on scientific lines and that in the end the truth would prevail. To make matters worse, however, Dr. Takamine was awakened one night only to behold his beloved factory in flames. But undeterred by such calamities, the president soon established another factory. In a short time however, the Trust was broken up on account of its opponents and thus more delay took place. Some years later the new Trust agreed to try further experiments with the Takamine process, and erected a small experimental plant at Baltimore. In the meantime various improvements had been made in the malt process and the old hand process had been replaced by machinery, all of which militated against the adoption of the Takamine process. Again there was a lull in interest; and it was at this stage of experimentation that Dr. Takamine distinguished himself by the discovery of *Taka-Diastase*. Realizing that if his method was to compete successfully with malt it must be treated by machinery, Dr. Takamine now invented the necessary machinery for his process. Dr. Takamine has every hope that his new process will some day come into universal use.

In order to be in closer touch with the scientific center of things Dr. Takamine established a research laboratory in New York city in 1899; and it was here that he made his famous discovery of ***Adrenalin*** in 1900, by isolating the blood-pressure-raising principle of suprarenal glands. So indispensable has this element become in all operations of bloodless surgery that it is now everywhere used by the medical profession throughout the world. The manufacture of both *Taka-Diastase* and ***Adrenalin*** has been entrusted to the great pharmaceutical firm of Messrs. Parke Davis & Co., of Detroit, who are among the largest manufacturing chemists in the world, and of which firm Dr. Takamine is the consulting chemist.

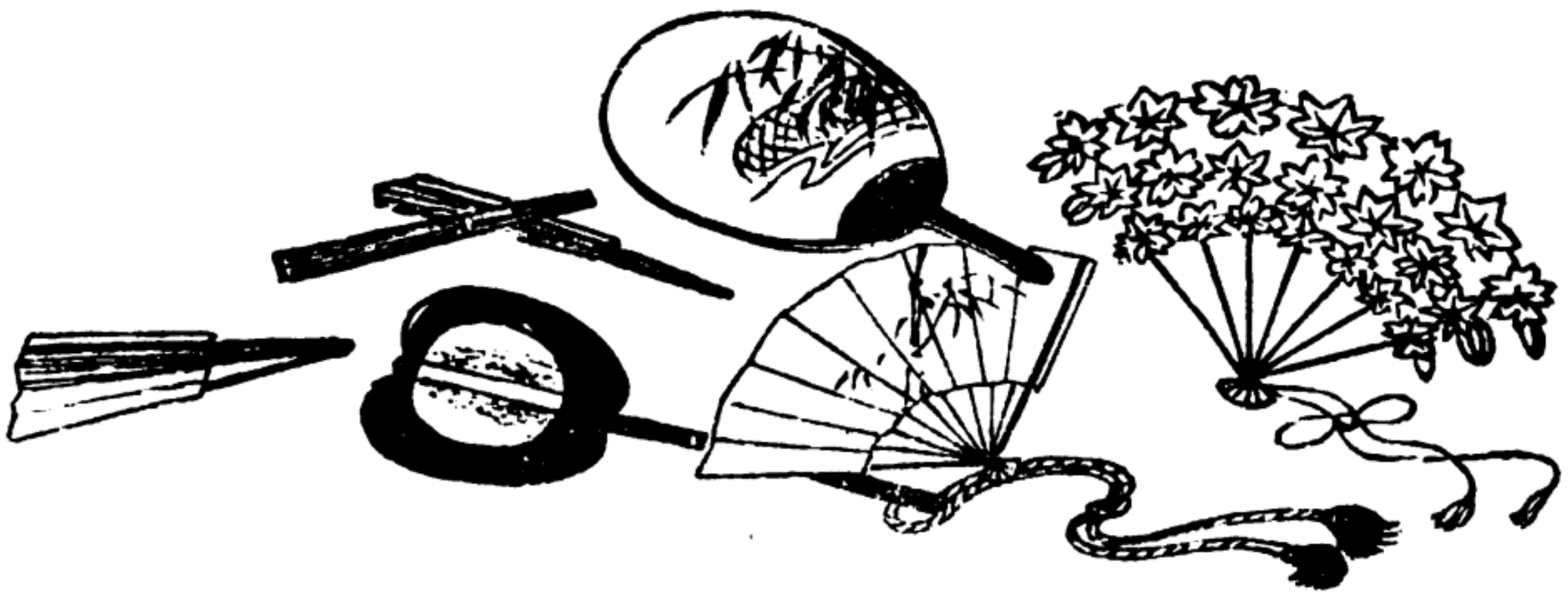
In recognition of his wonderful achievements in the realm of chemical science Dr. Takamine received in 1906 from the Emperor of Japan the Fifth Order of the Rising Sun; and in 1912 the Japanese Imperial Academy of Science conferred upon him the prize of the year for his discovery of ***Adrenalin.***

To-day Dr. Takamine is one of the most illustrious Japanese in the United States, and both scientifically and socially enjoys the confidence of all Americans and Japanese alike. He is the worthy president of the Nippon Club of New York, and honorary Vice President of the Japan Society of New York, as well as president of the Merriewold Golf Club, near his country villa. Nor have the learned societies of other lands been less lavish in their recognition of the achievements of this representative of Japan. Dr. Takamine is a member of the Chemical Society of London, as well as of the same Society in America and Tokyo. The American

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Institude of Chemical Engineers and the American Electro-chemical Society have also placed him on their list of distinguished names. If one were to name all the societies and clubs that have enrolled the name of Dr. Takamine the number would be legion, including the Lotos Club of New York, the Drug and Chemical Club, the New York Athletic Club, the New York Peace Society and so on. And yet, compared with the lowest class of immigrant from Europe and even the negro, Dr. Takamine is not eligible for American citizenship, according to present rulings. Surely no more forcible illustration could be found of the utter absurdity of the present discrimination against Japanese in favour of Europeans and negroes in regard to eligibility to citizenship in the United States. One hesitates to drag in so invidious a comparison in a tale so otherwise pleasant, but such is the situation, and it has to be faced. It is our fervent hope that the day is not far distant when America will put herself right with the East in according naturalization to citizens of Japan.

Dr. Takamine's beautiful residence at Riverside Drive near New York, overlooking the Hudson river, is a home where Japanese and friends of all nationalities alike find a welcome, and is a delightful social centre for the many friends such a name naturally commands in the metropolis of America. Mrs. Takamine is an American lady, and one of the most gracious and charming of hostesses. This happy union between Nippon and Columbia is but one more answer to the calumny of unhappy Japan-foreign marriages. Dr. and Mrs. Takamine have two sons, both now students in the Sheffield Scientific School at Yale University, with the possibility of following in the footsteps of their distinguished father. The eldest expects to graduate this summer. Dr. Takamine's research laboratory is at 550 West 173rd street, New York; and in addition to his city residence on Riverside Drive, he has a country house at Merriewold Park, Sullivan Country, N.Y., about 100 miles from the city. The city residence of Dr. and Mrs. Takamine represents a unique and artistic combination of the best in Japanese and Western domestic architecture; and the plans and decorations of the interior are fine examples of Japanese taste, as may be seen from the photographs herewith reproduced. Dr. Takamine's long residence in the United States, where he is so well and favourably known, cannot but draw the two peoples into closer bonds of mutual friendship and good will



Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

JAPAN'S COMPLIMENT TO PEACE

WHEN it was decided to establish a Court of Arbitration at the Hague, and build there a Peace Palace where nations might meet to adjust their differences without the arbitrament of war, His Imperial Majesty, the late Emperor of Japan, wishing to signalize his approval of the spirit and purpose of the institution, determined to furnish the wall decoration for one of the rooms; and in accordance with His Majesty's desire, one of the greatest art masters of the Empire was requested to produce a piece, or pieces, of silk brocade, such as had never before been attempted, depicting some characteristic scene of Japan. For some years now the great artist has been engaged upon his task; and in the meantime the beloved Emperor has passed away; but the work now is nearing completion, and in due time will be presented by the young Emperor, Yoshihito, in the name of Meiji Tenno, to adorn the Japanese room at the Hague Palace and to symbolize Japan's love of Peace.

Japan has for centuries been famed for her artists in silk tapestry, or *tsuzure-nishiki*, as they call it; and it is certainly marvellous the work they can do with their tiny looms in the way of producing any design or pattern selected, including the most exquisite scenes from nature. How long Japan has been cultivating the art of weaving pictures from silk and gold in this manner is not accurately known, but some of the national specimens of silk brocade are very old; and it is altogether likely that the art has been known since Japan's first acquaintance with China in the almost prehistoric past. Though it is but recently that the art has been cultivated to an extensive degree, on account of its tediousness and lack of the necessary machinery, in a small way it has been known from the remote period already indicated. The art is believed to be older than its appearance in China; and is said to have been first practised in Egypt, as may be seen from pictures found in Egyptian ruins. From these pictures it is clear that at that time it consisted of little more than a bit of clever hand-woven tapestry in colored thread. But doubtless the manufacture of it spread into Asia, finally reaching China and Japan. It has now been an art of Japan for at least 800 years.

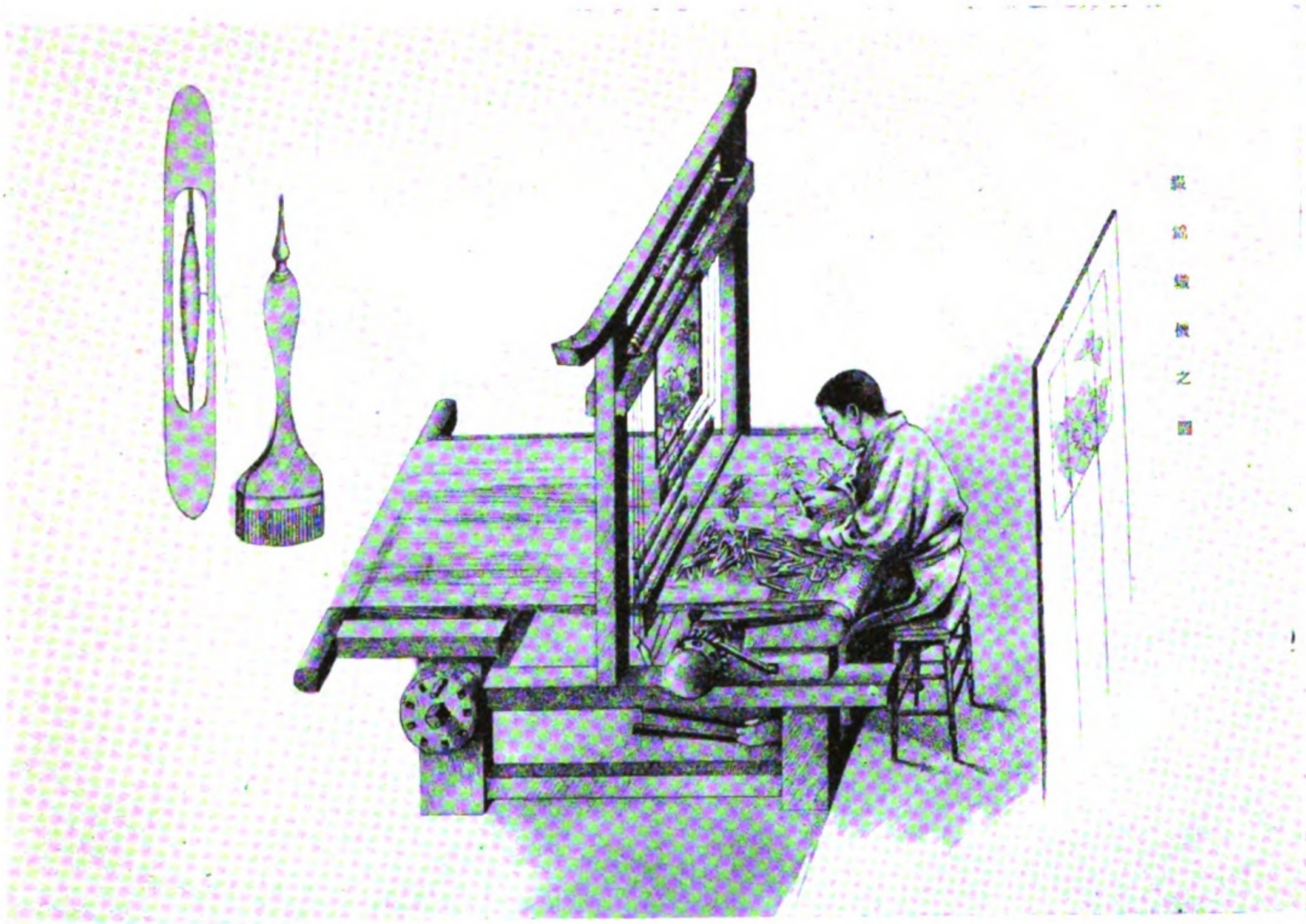
With the development of the art the method of weaving naturally became more and more complex, and its best achievements objects of real beauty, such as only a true artist could conceive and produce. Silk brocade soon came to be looked upon as the very highest attainment of the weaver's art, and the most highly prized of all textiles. Of course wall hangings, and ornaments, as well as dresses, of such costly material could be afforded only by great personages, like princes and nobles; and even these wore them, or showed them, only on the most important occasion. Owing to the scarcity of artists equal to this task, and the expense and difficulty of producing successful brocade, it was woven on but a very small scale until the opening of the Meiji era, when improved machinery was introduced and great progress was made in the making of *tsuzure-nishiki*.

The master to whom the nation owes most of these later achievements is Mr. Jimbei Kawashima, of Kyoto, the artist

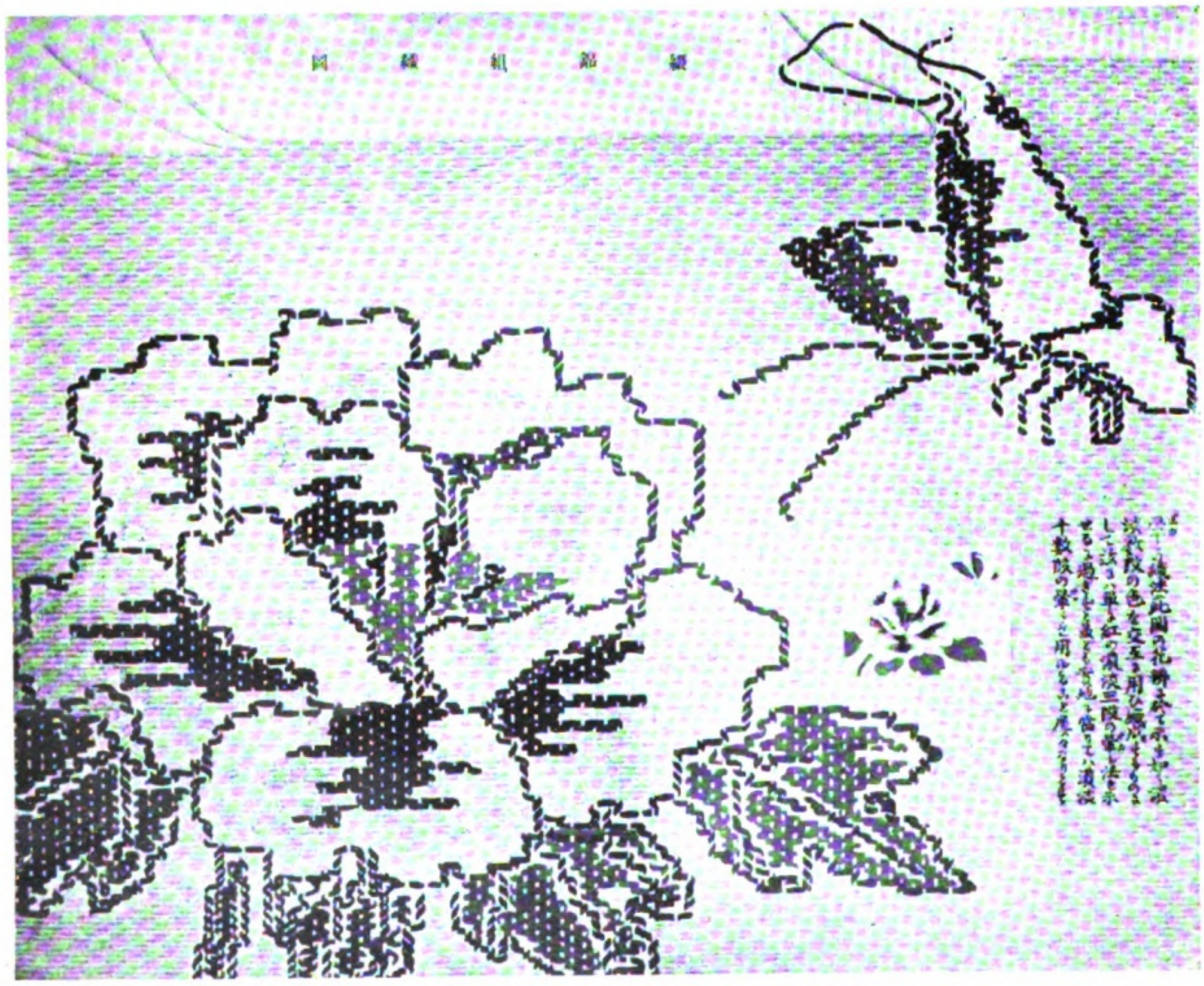
Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

GREAT WALL PANELS OF SILK BROCADE FOR THE HAGUE PEACE PALACE, GIVEN BY HIS IMPERIAL MAJESTY, THE EMPEROR OF JAPAN. *Les grands gobelins de brocart présentés par l'Empereur du Japon au Palais de la Paix à La Haie.* *Der grosse Wandteppich aus Brokat vom Kaiser von Japan fuer den Haaget Friedenspalast gestiftet*

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA



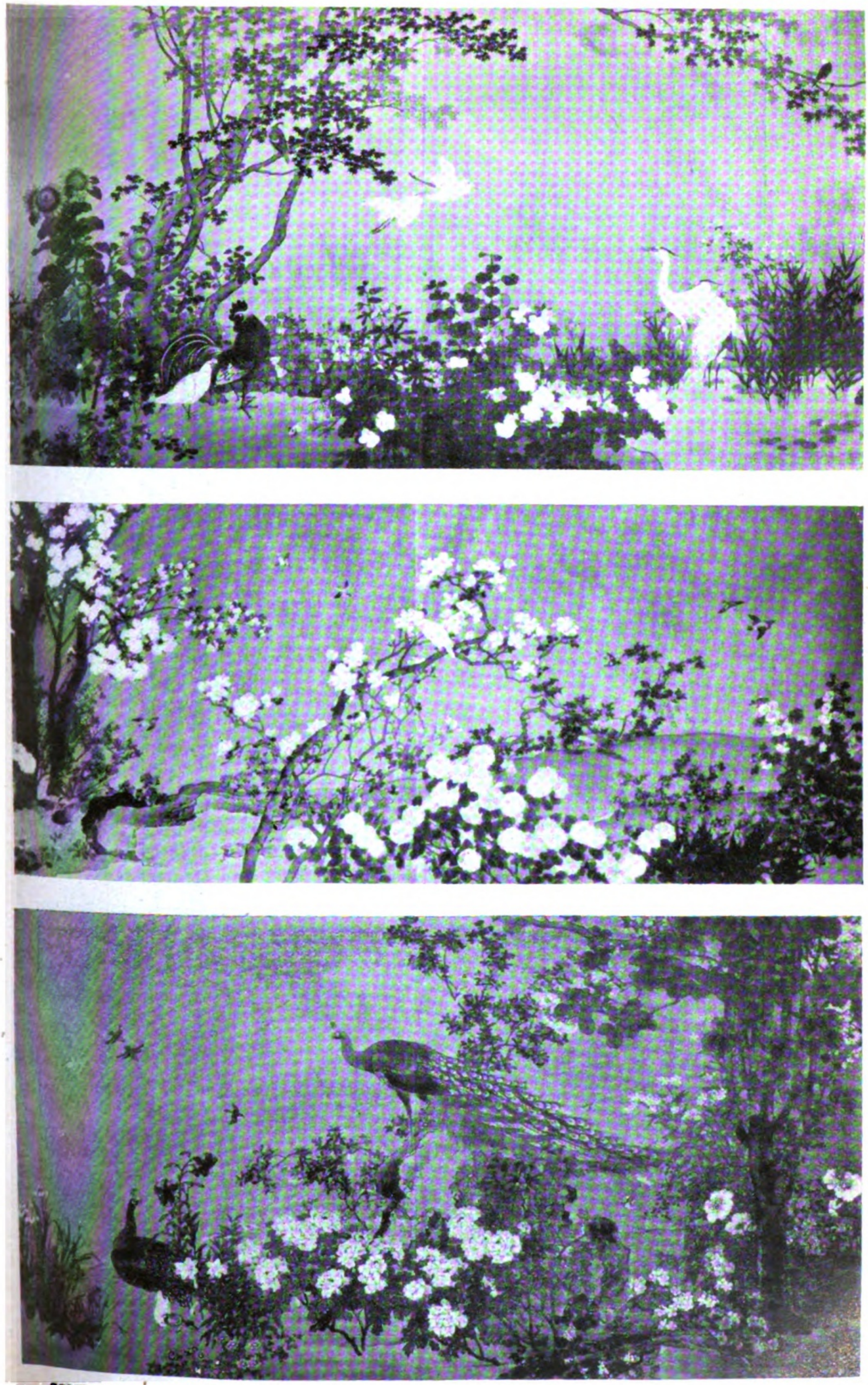
A LOOM FOR WEAVING SILK TAPESTRY. *Mêtier à tisser le brocart.* *Webstuhl für seidenbrokat.*



A BROCADE FLOWER MAGNIFIED TO SHOW TEXTURE. *Une pièce de brocart magaifiée.* *Brokatgewebe ver groessert*

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA



SOME MAGNIFICENT PANELS OF SILK BROCADE, SUCH AS ADORN THE IMPERIAL PALACE, TOKYO. *Une pièce magnifique de brocart.* *Ein Prachtstueck von Seidenborokat.*

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

EXQUISITE PIECES OF SILK BROCADE: HIS IMPERIAL JAPANESE MAJESTY'S COMPLIMENT TO THE CAU. E OF PEACE.
Les grands gobelins de brocart présentés par l'Empereur du Japon au Palais de la Paix à La Haie. Der grosse Wandteppich aus Brokat vom Kaiser von Japan fuer dan Haaget Friedenspalast gestiftet.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

selected by the late Emperor to weave the masterpiece for the Hague Palace. Finding that were was some similarity between French brocade and the Japanese article, Mr. Kawashima made a study of French methods, and therefrom was able to devise various improvements in the Japanese loom, as well as in other ways. The nation was charmed by the designs and pictures of wondrous beauty that the artist was able to make appear on the surface of the brocade, and soon his products were in great demand all over the Empire. Naturally among his most devoted patrons were the members of the Imperial Family, his pieces being usually selected as Imperial gifts to foreign princes and potentates.

When Mr. Kawashima was honored with the Imperial order for the Hague Palace, he hardly knew how to begin; for the pieces wanted were of a design and dimension beyond anything before attempted. The artist was equal to the occasion, however, and at once had a new loom, and an enlarged room to house it, built, and the necessary facilities for the great task were soon installed. The tapestry was to consist of six pieces, three feet wide and thirty feet long. After the warp is set in, a model of the design is placed under, and the picture is slowly and carefully woven in by the woof. The model shows geometrical lines at certain places to indicate the position of the thread; and while the weaving is in process a mirror stands over the web, reflecting the picture of the model below. Thus by means of the picture and its reflection in the mirror the weaver by hand produces the picture designed, while he keeps the loom going with his feet. The process is unimaginably slow, more than a day being occupied in advancing three inches; and in case of a very delicate bit of scenery, only about half an inch a day can be done. There is perhaps no more painstaking labor in the realm of fine art.

To secure the right picture-model for the brocade is in itself no easy matter. For the tapestry intended for the Hague Palace the well known painter, Hobun Kikuchi, was engaged. Kawabata, who used to design the brocades so much appreciated by the late Emperor, had passed away. The best artist has to be employed, as the quality of the model much affects the final result. Usually the Japanese brocade weaver prefers scenes from Japanese life or history; but for the Palace of the Imperial Crown Prince European paintings were taken for models, the results proving very satisfactory. One of the largest pieces of silk tapestry in the Palace is eighteen feet by twenty-four, and represents the *Hyakka-hyakucho*, or scene of a hundred birds and flowers. This piece took several years to complete, and the bird and flower effects are wonderfully life-like and beautiful. Another fine piece, seven feet by twelve, representing a dog carrying something in its mouth, was presented to the Imperial Russian Crown Prince by the Imperial Family of Japan. A very fine piece of tapestry was presented to Mr. Knox, American Secretary of State, when he visited Japan as an envoy to the funeral of Meiji Tenno. An admirable specimen of *tsuzure-nishiki* from Japan is to be seen in the Chicago museum, the piece measuring thirteen by twenty-two feet. Some of the greater masterpieces, however, are in possession of the Imperial Family.

In producing silk brocade of exquisite design an artist of genius and inspiration is essential. The ordinary weaver simply copies the model. But Mr. Kawashima is far beyond an ordinary weaver; and the pieces he has produced for the Peace Palace at the Hague will reflect credit on Japanese art for ever. Only a master artist could reap such achievement; for the apprentice has many failures before he can succeed. Knowing that the effort can never be repeated, and that there is to be but one such achievement, the artist puts his whole soul into his work, thinking only of honour and duty; and his chief reward is in the perfection of the result. Even the smallest article in silk brocade commands a high price. A bit four feet square costs about 80 *yen*, and common at that. And for pieces involving exquisite taste, and perfection of execution, the cost would be accordingly high.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

SOME JULY FESTIVALS

By F. YAMAZAKI

ON the 7th July the Japanese celebrate the *Tanabata matsuri*, or Festival of the Stars, a delightfully poetic conception, and like many others, introduced from China. Out of the far mythic ages comes the tradition that along the banks of the East river of Heaven, the Milky Way, there lived the fair Princess Tanabata, who shone over the world as The Star Vega; and her profession was that of a weaver. But like all true women she must needs marry and live up to the *raison d'etre* of her sex; and so Heaven chose for her the great male star, Kengyu (Aquila) whose abode was on the West river. Not unnaturally the newly wedded pair were so happy that the Princess for the time forgot her weaving; and Heaven was so displeased with this neglect of duty that the fair lady was exiled back to the East river and not permitted to see her husband more than once a year. And the time of this happy meeting always falls on the 7th of July. All pray for fine weather on that day; for should it rain ever so little, the East river will overflow and the beautiful princess will be unable to cross the river, and can see her beloved only from afar. Such was the tradition as it found its way to Japan during the Nara period.

On the evening of the eventful day straw matting is spread out in the garden, on which is placed a table with fruits and cakes as offerings to the two stars. As it is essentially a love affair this duty has to be attended to by girls, the custodians of the human heart. As they thus wait upon the celestial pair, the girls have their own love secrets and ambitions to pray over and meditate upon. Some pray for long life with plenty of children. Others of a still more domestic turn of mind set up a bamboo pole on which is hung an embroidered fabric as a symbol of their prayers for skill with the needle. Many of the country folk hang pieces of paper containing poems on the pole by which they sing the praises of the heavenly couple. With the progress of a more materialistic spirit this dainty festival has fallen into neglect in the larger centers like Tokyo; but in certain country districts and villages it is still celebrated with all its old-time zest and fancy.

Closely associated with the Tanabata festival is one that takes place the previous day in preparation for it. This consists chiefly of a meeting of children before the shrine of Tenjin, the canonized name of the celebrated patriot, Sugawara Michizane, who was noted also for his caligraphic skill; and so the youthful members of the community meet and practice their handwriting in poems to be hung on the bamboo pole at the Tanabata festival. In this way, by self-purification, prayer and practice, the youths of old Japan endeavored to 'hitch their waggon to a star' and to achieve. The following example of one such poem is taken from the Manyoshu, the oldest anthology of Japanese verse:

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Hikoboshi to
Tanabatazume to
Koyoi au
Ama no kawa-to ni
Nami tatsuna yume!

The lady Tanabata
And her lord, the star Kengyu,
Tonight make yearly meeting;
And so we pray no wave may rise
To bar their passage of the skies!

This *tanka* is attributed to the famous poet Hitomaru. Another poem by Minamoto describes the parting of the starry bride from her husband the next morning, the two poems reminding one of Browning's two poems, "Meeting at Night" and "Parting at Morning."

Ima wa tote
Wakaruru toki wa
Ama no kawa
Wataranu saki ni
Sode zo hijinuru!

And now we part across the stream
That flows adown the years;
We vanish in the morning gleam,
Our sleeves all wet with tears!

One of the most human and touching of all the national festivals is the Bon, or *urabonye*, observed on the 13th of July. It is the Japanese "All Souls" day, when the spirits of the dead are welcomed back on their annual visits to their former habitations, all persons, especially relatives, doing what they can to make the return visit a happy one. The festival is one of the oldest observed in the empire; and as it touches every home in a way the most tender (since there is scarcely a home without some missing member), the observance is very general. The origin of the festival is said to have been on this wise. Far back in the early days of Buddhism a boy in India fell ill and died, and when he went to purgatory he found his poor mother in great distress for something to eat, and for the usual social amenities she had been accustomed to in her former life. He prayed to the god of Mercy to help his mother, but was informed that as the woman was a great sinner, her friends on earth must make atonement through the prayers and masses of the priests, and that on a certain day each year five kinds of fruits were to be offered. The boy had the regulations fulfilled and his mother was made very happy. Upon its arrival in Japan the festival assumed a more humane aspect, and was turned into a time of welcome to the spirits of the universal dead, when offerings of fruits are placed on the household altars and everything is done to make the spirits of the departed feel that they are not forgotten. The festival has been thus observed in Japan since 657 A.D. when it received Imperial sanction. On the appointed day a stick of incense is seen burning before every family altar. Over the graves of the dead, too, each returning ghostly visitant is welcomed with the same aromatic odour; for many of the dead have now no family altar left; the family has, alas, become extinct. The care shown to those that have no relatives to remember them, is truly pathetic. Sometimes one sees a poor old woman trudging through the long grass over the hills and in the forest looking for long lost graves where she may set up a tiny stick of incense, so that the spirit of the departed one may not be disappointed when it returns, by finding no one to welcome it. The smoke of burning incense rising over these lonely isolated graves in the waste places is something never to be forgotten; for it betrays a heart truly human. In some places the Bon festival is a thing of splendor unapproachable, such as at Nagasaki, where the beautiful hills environing the fair harbour are all covered with the graves of the countless ones that, through the city's long past, have there been laid to rest; and on the evening of the Bon when every grave has its lantern, the myriad lights upon the hills are reflected in the harbour below, and if the night be starlight, as it so often is, the whole presents a scene resembling a firmament above and below, the beauty of which no one that has seen it, can ever forget. The festival goes on for three or four days, on certain of which, usually the 15th and 16th, the priests go to the houses where they are

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

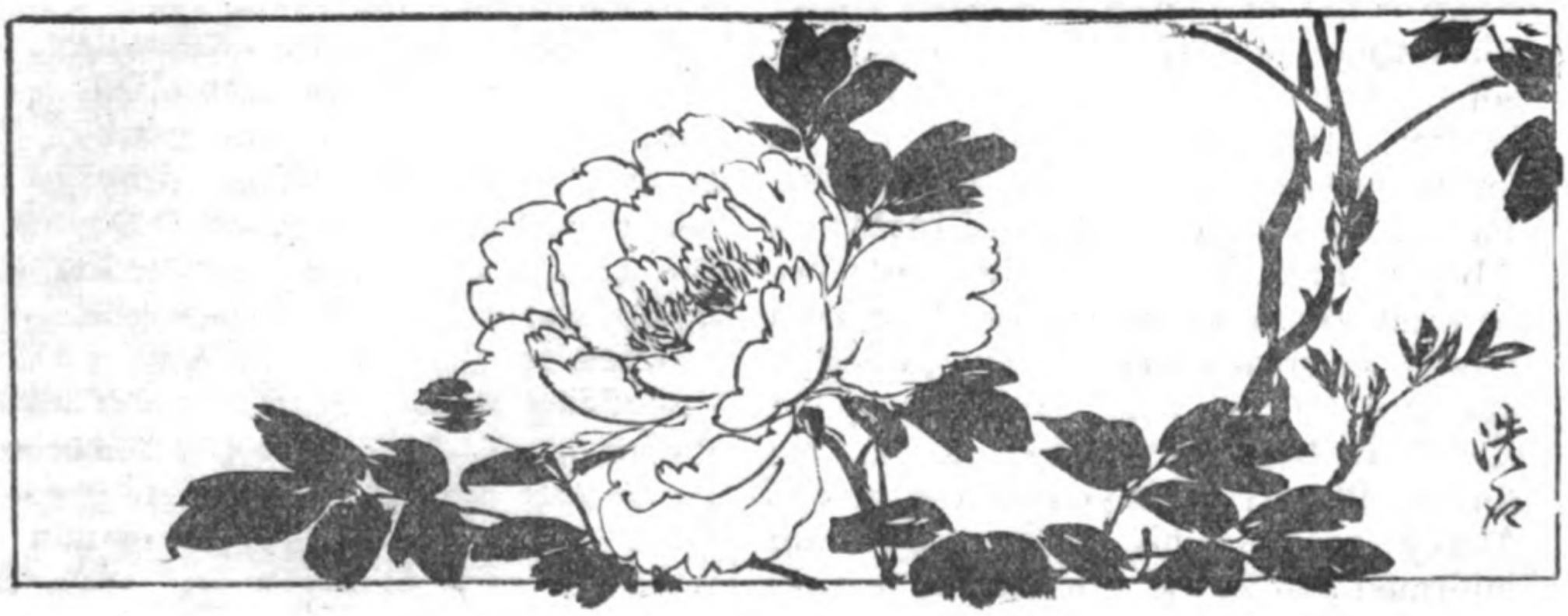
Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

invited, and recite *sutras* for the dead, before the family altars with their gifts and smoking incense. Before every door hangs a paper lantern called the *kirikotoro*, of which there are many kinds, some of them very beautiful, and appropriately suggestive of the meaning of a festival, at once the most touching and human of the whole year. In certain places, such as at the Jodo temple at Higashiyama in Kyoto, they have the custom of celebrating the Bon by building great bonfires on the hills, the fire outlining some appropriate ideograph, like that for "great," (大), while others outline the figure of a *torii*, and so on. In many places the Bon festival is celebrated with dances given by the youths of the village, dressed in their best bib-and-tucker, this being the only time when boys and girls were permitted to dance together. The practice is not favored by the best classes of Japanese society, whose opinion of occidental dancing may be inferred from their comparison of it with this vulgar way of celebrating the Bon festival. In the villages of Iwakura and Hanazono north of Kyoto they have a Bon dance that is rather picturesque. The girls of the neighbourhood, with lanterns on their heads, march to the Hachiman shrine, where they dance to the songs of young men. The lanterns are made secretly by the girls themselves, so that the design is a surprise to their friends when seen on the night of the festival.

In Japan the 15th of July is called *Chugen*, a day on which Japanese exchange presents, something after the manner of western people at Christmas time. In this way acquaintances are renewed and people take stock as to social obligations. The presents usually consist of cakes in pretty boxes. eggs, or some sort of fabric, and servants are included in the attention. When the present arrives it means an inquiry after the health of the recipient, and may be a hint of not having seen one for a long time.

Indeed July seems to the Japanese the most human month of the year, since so many of the year's most spiritual festivals take place in that month. Another one of them is the *Jizo Matsuri*, which is held on the 24th. Jizo is the god of dead babies, and naturally he is a favourite deity with all mothers. Here and there in many a cozy nook of town and city one may see his statue standing, and always with a gift or two, even if it be only the bib of some departed little one to mark the attention he receives from some sad mother with an empty but loving heart. In Japan Jizo is regarded with the same affection as the one who said "Suffer the little children to come unto me;" and if the missionary could only persuade the mothers of Japan that the two are but one and the same person, the way for closer relations between East and West would be made easier.



Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

1

2

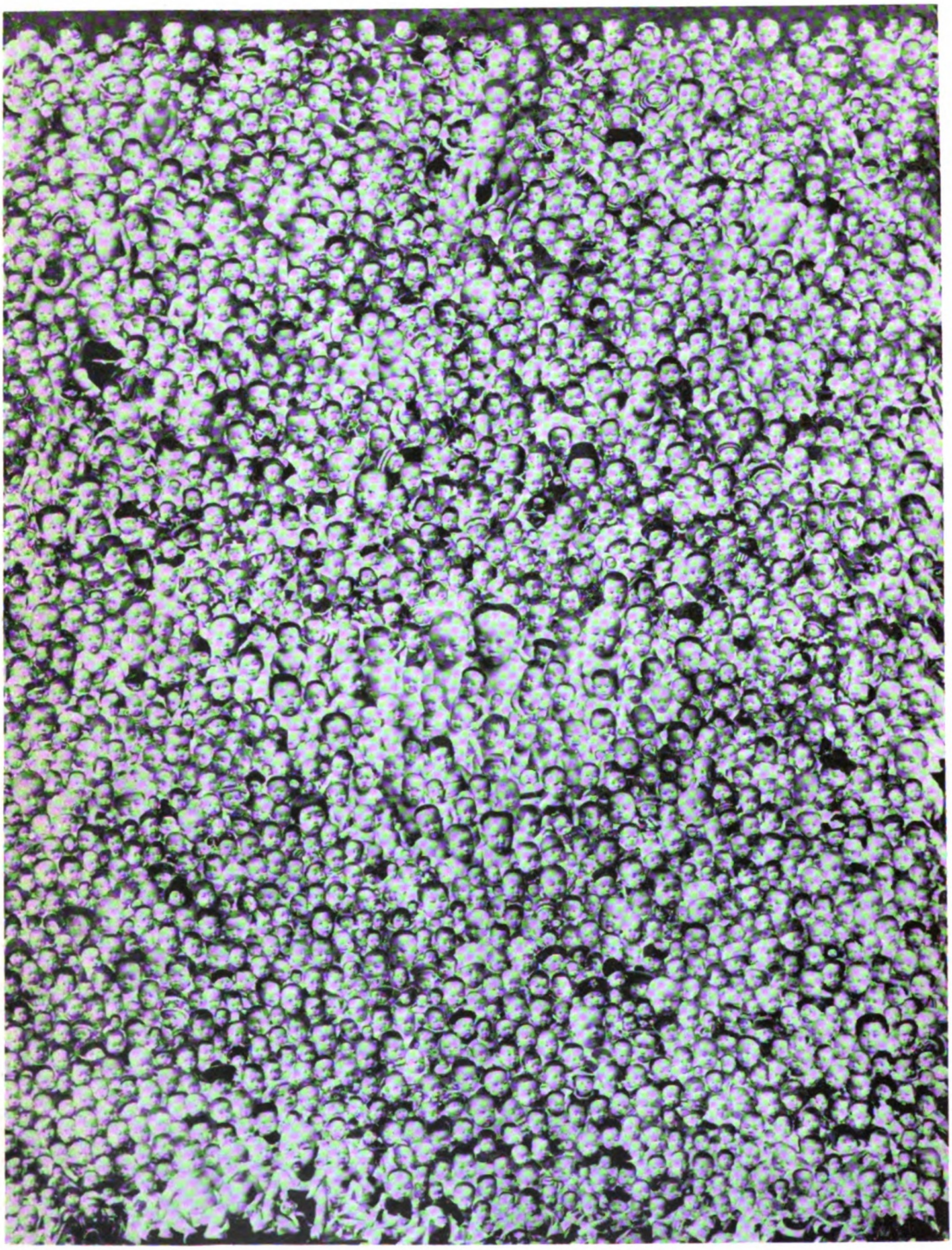
3

JULY FESTIVALS. *Fêtes de Juillet. Feste im Juli.*

1. A BON-MATSURI DANCE AT KYOTO 2. A HIGASHIYAMA BON-FIRE REPRESENTING IDEOGRAPH FOR 'GREAT.' 3. A BON DANCE OF TOKUGAWA PERIOD BY HANABUSA

Digitized by Google

Original from UNIVERSITY OF CALIFORNIA



HOW JAPAN WILL WIN! *Comment le Japan gagnera! Wie Japan gewinnen wird.*

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

HOW JAPAN WILL WIN

By DR. J. INGRAM BRYAN

IT is now coming to be understood by the nations of the world, and no less by Japan herself, that racial rivalry is going to be the crucial international problem of the future, if it is not already well to the fore and demanding solution. The prospects at present are that the contest is to be one between the East and the West, between the so-called yellow races and the white; and there is an equal certainty that Japan will be the leader of the hosts of the East.

Should this process of increasing rivalry between the races of the orient and the occident prove a menace to either, let not the blame, for the present at least, rest on Japan; for, as matters stand to-day, we find the West arrayed against the East, with vociferous warnings to keep off, yet at the same time itself constantly encroaching upon the East. For centuries unnumbered the Far East was a thing apart and lived unto itself, until the West broke in upon its seclusion and demanded international intercourse. Though loath to be disturbed the oriental nations were forced to open up to the West, and obliged to acquiesce in agreements providing for diplomatic negotiation and trade. Then it was that the East began to awake to the fact that it would assuredly be overwhelmed by western nations unless it secured the same naval and military protection that had given the West its power and prestige. Japan was the first to realize this; and China is now slowly beginning to follow suit.

But it was impossible for western nations to invade the East without themselves suffering invasion in turn; and consequently increasing numbers of oriental people began to pour into the less occupied territories of the West. They did not go without invitation, however; for in reality they were wanted as hewers of wood and drawers of water for the lords of western lands. These lords of the West came to the East for purposes of spoil and gain, and to improve their position in the world; but as soon as they saw that the oriental went westward for the same reason, and that he had in him a capacity for something greater than menial service, the people of the West became alarmed and would have none of him. At first the terms were to be reciprocal: each was to enjoy equal privileges in the land of the other, and to be free to go and come at pleasure. Now the lords of the West wish to stop the coming of the oriental, while retaining the right to come East as they please. To this unequal treatment the East strongly and indignantly objects, while the West is equally unyielding. Hence the West is to-day arrayed against the East, not because of the inferior civilization of the latter, as some allege, but because the man from Asia has proved himslf able to outdo the man of the West on his own ground. In other words, the oriental is resented not because of his inferiority but because of his superiority.

The secret of this admitted superiority of the East to the West is well worth the world's profoundest consideration. Nor is it a matter requiring very elaborate elucidation in order to be understood.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

As a rule the secret of survival in this world is the capacity to endure. The oriental is a man who has learned the utmost limit of endurance: he has endured even unto the end, and shall be saved. The West has never known the suffering that for centuries has trained and tried the East. The teeming tide of oriental life to-day is but the fittest to survive of greater millions swept away by the calamities of time. Remnants they are that have survived the sea of pain and sorrow, surging over the East from immemorial time. Out of oceans of trouble they have come in triumph; they have defied plague, pestilence and famine; battle, murder and sudden death; heat and cold and savage decimation; and to-day they stand a monument of endurance beyond anything known among men. The oriental has proved his capacity to adapt himself to all environments and, therefore, his fitness to live. He can underlive, and therefore outlive, any occidental.

This inherent ability of the man from Asia is in itself sufficient to preclude the domination of the world by western races, and to lead some to ask whether the future does not belong to the East. It is easily the conviction of those who reside in the East, and have learned to comprehend somewhat the depth and force of its tides of life, as well as its immeasurable capacities for assimilation and adaptation. The West has indeed created a wondrous civilization that has encircled the earth with its arts and sciences, both of construction and destruction; but the East has ability to take all these advantages to itself, and make them still more mighty with the addition of the oriental soul. The more complex and delicate a civilization the more is it susceptible to fatal ills. Western civilization is evolving millions into conditions impossible to maintain. Greater and greater numbers of the population are becoming dependent upon others. The vital question is not whether one race is superior to another, but whether it is as able to survive. In this simple power of living, the so-called higher races are far inferior to the races of the Far East. Though in physical energy and intellectual resource the Occidental excels the Oriental, he cannot keep himself up except at an expense wholly incommensurate with racial advantage. The Oriental can do all that the Occidental can do in the same time and by the same means, with far less expense; whereas the Occidental cannot live except at a cost sufficient for the maintenance of twenty oriental lives. Just as many of the larger animals of the earth have become extinct on account of the costliness of their upkeep, so the so-called superior races may perish, unless they change their habits. In the same way, too, have even whole races of men become extinct and passed away, unregretted by those that have overlived them and inherited their useful inventions and all that was worth preserving in their arts and civilization. Nations may grow old and die, as men do; but society itself never dies. The essence of society is a spiritual quality, a sanity and vigor of soul, a capacity to overcome environment; and the nation that most represents this quality holds the future in its hands. Where there is a lowering of spiritual activity, and a slackening of the will, there is a severing of the bonds that bind society together, and the nation is in danger. Japan and China have not yet come into their full spiritual efflorescence, but while the West seems beginning to weaken, the soul of the East is about to awaken; and whether the social life of the Orient will surpass that of the Occident, is a question the future alone can answer.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

The East, however, does not hope to win by inherent strength alone, but also by its capacity for procreation. If fertility be a sign of national permanence and virility, then the odds are even now in favour of the East. In nearly all occidental countries to-day the birthrate appears to be steadily on the decline, while among the peoples of the East the tide is decidely the other way. No country can be great or do great things without population. Even wealth and physical constitution are less important factors than people, in deciding a nation's future, Two hundred years ago France was the most populous and consequently the most prosperous country in Europe. But her birthrate began to decline, and now both in importance and population she is exceeded by Russia, Germany and Great Britain. This diminution of population has left France at the mercy of her allies. Thus it is clear that in spite of great wealth, keen intellect and high civilization a nation is ultimately dependent upon population for its strength and position among the world powers.

Now this canker eating at the vitals of France has spread to nearly all the Western races, and their future is inevitably threatened. On every side we hear complaints of the increasing tendency to shirk parental responsibility, especially the duty of motherhood. The white woman has not suffered to the degree the oriental woman has; and her greater ease and comforts have given her only a desire for more luxury and less responsibility, so that now she is losing even the bit of courage necessary to the bearing of offspring. When history writes her name childless, her race will have perished. Childlessness and sterility are as a dry-rot to-day in the heart of western society. The increasing population of America is not due to births but to immigration. Many of the old American families leave none to succeed them, and the stranger comes in to take their places. In fertility the white man can not at all compare with the man of Asia; and the European emigrating to America seems to lose his capacity for multiplication. The same insidious tendency is at work in Australia and Canada. Thus we have the remarkable circumstance of half-peopled lands with a decreasing birthrate refusing space to the tribes of Asia, who are willing to multiply and replenish the earth. This dog-in-the-manger attitude is not going to work.

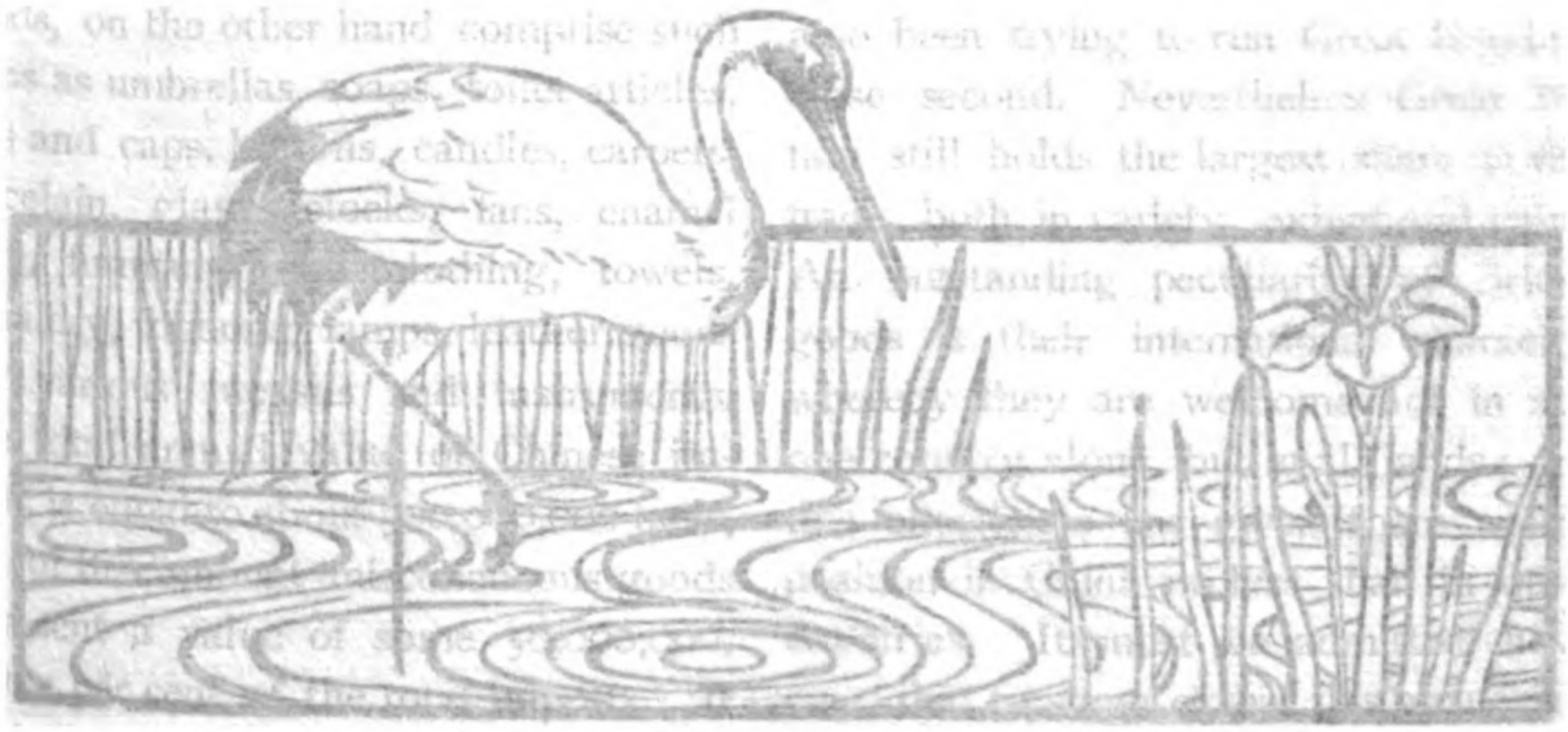
Japan's best hope for the future lies in the fact that as yet she has not contracted the decimating western disease of artificial sterility; and so long as Japan remains thus free, she is sure to win. Owing to the pestilence and famine of past ages Japan did not increase in population to any great extent. But since her adoption of modern methods of fighting disease, she has not only recovered, but is fast outstripping her teachers, and to-day she has by birth alone a population increasing at the rate of over half a million a year. There is an old Japanese legend which says that once the god Izanami became angry at the goddess Izanagi and threatened that the population should die off at the rate of a thousand a day; but the goddess replied that she would increase the birthrate to fifteen hundred a day. Hence the Japanese conclude that the excess of births over deaths will be always at least five hundred a day.

Owing to this enormous annual increase of population Japan has to face the problem of either finding an outlet for the surplus, or of extending her territory. Extension of territory is the more natural and prudent solution of the difficulty, as then subjects would not be lost to the nation. Emigration to lands that might ultimately become part of the Empire might indeed not be so short-sighted. It is in fact one of the easiest means of territorial extension. Not that Japan wishes conquest; but lands acquired by Japanese in foreign countries, is Japanese land and a friendly extension of the Empire. Japan's present policy, then, is territorial extension by purchase, not for the purpose of territorial expansion, but for the laudible reason of finding room for her people. So long as permitted Japan's surplus population will continue to go out honourably into

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

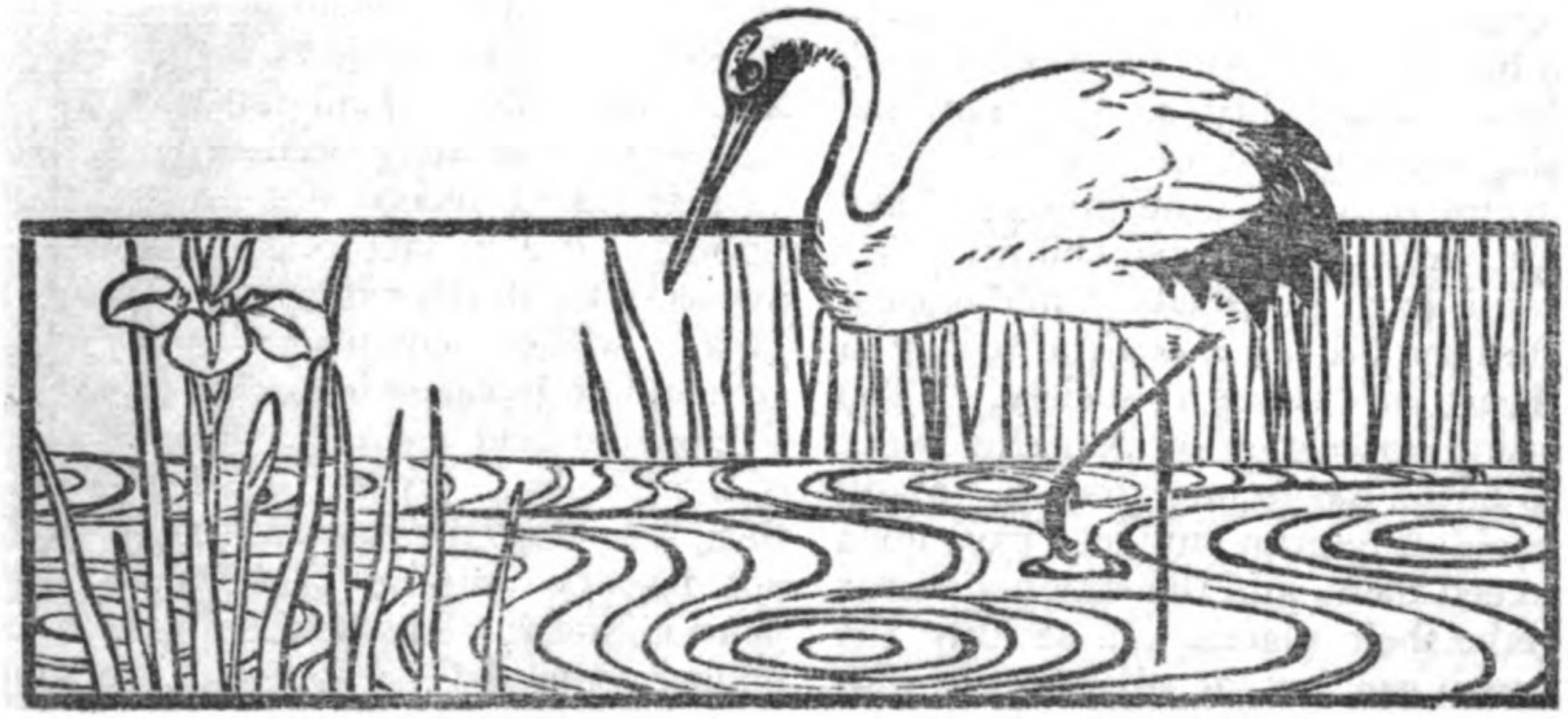


Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

all lands, to labour, multiply and replenish the earth, as at home. Already Japan has flourishing colonies in various parts of China, in Hawaii and along the Pacific coast of America and Canada. Recently the tide has turned in favour of South America, and now large streams of immigration are pouring into Argentina, Brazil and Chili; in fact the possibilities in so large and so unoccupied a territory as South America are unlimited. Moreover, in that happy land there is so far no sign of color prejudice.

Including Japan and Korea the population of the Empire is now somewhat over 65,000,000 souls, representing over 300 to the square mile. The United States has a population of not more than 100,000,000; and the country could support fifteen times that number. If America had the same birthrate as Japan, or as Mr. Roosevelt advises her to adopt, the population would be 400,000,000 in a hundred years, and in a hundred years more it would be no less than 1,600,000,000. But at the present birthrate Mr. Roosevelt's ambition can never be realized without the help of Japan. Japan's present territory is insufficient to accommodate her enormously increasing population; and she must have a free outlet, just as England has and as Germany is determined to have. Whether Japan can find this outlet peaceably, depends on the so-called superior races now in occupation or control of most of the sparsely settled regions of the earth. If Japan must choose between congestion and forcible expansion, she can have no hesitation in taking the latter. There is plenty of room in the world for all, if the inhabitants of the earth are humane enough to live and let live. But if greedy nations are going to give way to selfishness and race prejudice, and hold lands which they will neither use themselves nor let others use, then there is going to be trouble. The same outcry that now wages against the selfish landlords of Europe will break out against the selfish nations, and there will be a vengeful redistribution. Injustice is ever the mother of strife. It need not necessarily be a strife of armies and ironclads; more likely will it be simply the survival of the fittest, a contest between the motherhood of the East and that of the West. This is how Japan will win!



Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

THE COMMERCIAL MÊLEE IN CHINA

By H. Y.

IN China, as elsewhere, such staple lines of trade as silk and cotton are carried on independently of the more miscellaneous items of commerce; and though international competition is keen in staple goods, it is much more intensely so in miscellaneous goods, where the mêlée is something beyond description. This is chiefly due to the fact that this nondescript trade is still in its infancy, and as yet has not reached that state of organization experienced n the more outstanding lines of trade. Organization is retarded by the nature of the goods, the kinds of which are constantly undergoing change, as well as receiving constant additions.

The staples of China's import trade include the following: cotton yarns and tissues, opium, silk textiles, woolen textiles, metals, machinery, dyes, drugs, paper, foods, drinks, tobacco, leather, lumber and furs, all of which have their representative dealers. Miscellaneous goods, on the other hand comprise such items as umbrellas, soaps, toilet articles, hats and caps, buttons, candles, carpets, porcelain, glass, clocks, fans, enamel ware, furniture, underclothing, towels, jewellery, ribbons, lamps, leather goods and various utensils and instruments. The total annual value of Chinese imports is equal to about 500,000,000 taels, and of this amount miscellaneous goods represent a value of some 50,000,000, or ten per cent of the total imports. It is significant that the present trend of trade in China is in favor of these miscellaneous goods.

This enormous trade in miscellaneous goods as such is not carried on in advanced countries, as it is in China, yet these goods are all manufactured in the more highly developed countries for the Chinese trade. As the sources of these imports are various, so the nature and quality of the goods vary, which tends to make the tradal confusion worse confounded. England has perhaps the longest experience in this trade with China, and previous to the Sino-Japanese war she almost monopolized this trade. Next in order came Germany, which also did a considerable business. But after the war with Russia Japan began to come to the fore, and she is now well holding her own with her foreign competitors. The decrease noticed recently in British miscellaneous exports to China has not been wholly due to Japanese competition, for Germany has also been trying to run Great Britain a close second. Nevertheless Great Britain still holds the largest share in this trade, both in variety, extent and value. An outstanding peculiarity of British goods is their international character, whereby they are welcome not in any one country alone, but in all lands; and this excellence has given them a first position in China no less than in other countries. It must be admitted, however, that to some extent this virtue is a defect in China, where goods made spe-

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

cially for the Chinese market enjoy a greater demand than those adapted for all nations alike. It is in this respect that Germany and Japan have been able to make successful inroads on British miscellaneous trade in China.

In such articles as handkerchiefs the British have always led, supplying over 70 per cent of an annual import of 300,000 taels, the balance falling to the trade of Germany and Japan. In porcelains the British have been fast giving way before the Germans and Japanese, chiefly owing to unsuitability in quality, taste and price, matters to which Britain's competitors have been devoting the most careful attention. British merchants do about fifty per cent of the soap trade with China, Germany some 10 per cent and Japan about 12 per cent. In the matter of scientific instruments and appliances China imports about 700,000 taels worth a year; and of this, the share of Great Britain is about 40 per cent and Japan about 24 per cent. Britain well holds her own as to metals and machinery in the Chinese market, but in umbrellas and perfumes Japan is taking the lead.

German activity in the miscellaneous goods trade of China, has in recent years been extraordinary, and that country is now running close to the heels of Great Britain. The most attractive feature of the German goods is their low price and convenience. Germans study the customs of China and the conditions of the market to a degree unapproached by other occidental nations, and to this success in China is chiefly due. Even the Japanese have not so far been able to excel the Germans in this respect, though they are closer in kindred and proximity to China. It must be borne in mind, however, that it is not in all lines that the Germans attain this excellence. The most successful German trade is in enamel ware, underclothing, buttons, and so on, while in other lines the British and Japanese are superior. A defect of German trade in China is lack of great commercial houses, the entire trade being carried on by a few commercial agents, yet they do a flourishing business in enamel ware, buttons, lamps, stockings, underwear, toys, clocks, glassware, and scientific instruments.

Great Britain, America and Germany are the only occidental nations that have any large share in the trade of China. France sends a few watches, some jewellery, toilet goods and ribbons and Austria a few lines similar to those sent by Germany, but these are as nothing compared to the trade of Britain, Japan and Germany.

Japan is more advantageously situated than the West, for catering to the miscellaneous trade of China, for her knowledge of China and its whimsicalness in this line of trade, enables her to meet the demand and adapt herself to rapid changes of taste more successfully than any western country. As a rule Japanese traders in China have a superior knowledge of the situation, as compared with their foreign competitors, and the results are seen in their volume of trade. Moreover Japanese miscellaneous goods have all the virtues of German goods in the same line with even less expense, and a greater facility for placing goods upon the market at short notice. Japanese goods are not only cheaper, but are in greater variety than either the British or German. The following table shows how large a share Japan is now taking in the miscellaneous goods trade of China:

Items	Total imports taels	Japan per cent
Buttons...	150,000	50
Stockings	150,000	20
Hats, Caps, etc.	500,000	40
Porcelains	260,000	40
Leathers and furs ...	120,000	38
Toilet articles	260,000	51
Scientific instuments ...	266,000	24
Umbrellas	554,000	63
Glassware	1,032,000	27
Lamps	784,000	20

Thus out of a total of about 6,000,000 taels of imports in miscellaneous goods Japan now supplies about 38 per cent; and the amount will increase as Japan has greater facilities for the manufacture of enamel ware, ribbons and other lines of goods demanded by the Chinese market. A great part of the Japanese.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

export to China is still the output of hand labor, and comes from numerous factories where operations are carried out on a small scale. There is, of course, the possibility that manufacturing industries in China may develop to a degree equal to occidental countries, when, with her cheap labor, and great natural resources, China might easily eclipse Japan as a manufacturing country. Japan must, therefore, take into account not only competition with the West but with China herself.

Japan's prosperity in China has so far been due largely to her advantage over Europe and America in geographical position, as well to the knowledge and perseverance of her traders. After our first successes in Chinese trade we made the mistake of resting on our oars and giving less attention to quality of output; hence our trade met with a setback from which we are just beginning to recover. By close attention to improvement of quality we are doing what we can to enhance the reputation of our goods in the markets of China. At first a good deal of our trade with China was in the hands of Chinese traders in Japan, but now direct trade has begun to prevail, and most of our exports to China go though the hands of our own merchants in that country. At least three quarters of the trade is now carried on by Japanese. Formerly, too, a good part of the trade was in the hands of those with small experience and less capital, and the results were naturally unsatisfactory, but many of the Japanese traders in China represent firms of wealth and established reputation, whose promises and products are worthy of confidence. This is a matter of supreme importance in miscellaneous trade, which hitherto has been regarded as in the hands of temporary traders not always to be depended upon. Our travelling dealers in China have now assumed the attitudes and methods of the regular occidental commercial traveller, and this way of doing business is commanding greater confidence among the purchasing public of China. Since the close of the revolution there has been a marked revival in the direction of miscellaneous trade.

Naturally the new state of affairs has led to the adoption of new customs and a consequent demand for new items of trade. The change is especially marked as regards preference for colors. Hitherto the Chinese have shown a decided predilection for deep unmixed colors, such as blue, yellow, indigo, red, or black; and they were also very fond of gorgeous designs, but since the revolution there has been a violent reaction in taste, and now mixed colors and complex designs and patterns are in growing demand. There has likewise been a great change in fashions, which is having a marked effect upon trade.

In a big country like China the successful trader has to pay much attention to climate and locality, both of which strongly affect fashion. For example North China with Tientsin as a center, and mid-China with Shanghai as a center and South China with Hongkong as a center, all have similarities and differences of trade; but owing to easy steamship communication the similarities are more pronounced than centers more remote, especially in the matter of fashion. In the internal districts fashion travels slowly, and becomes much modified before reaching is final destination. So far Japanese goods have made their biggest hit in North China; but the market for them is gradually opening in the southern districts hitherto held by Great Britain and Germany.

How far China herself is preparing to meet her own demand for miscellaneous goods is an interesting question. It may be said that thus far very little progress has been made. Some toilet articles are produced in Canton and some cotton underwear and hats at Shanghai, but most of the output in miscellaneous goods is from manual operation in a very small way. The difficulty in China is lack of capital without which manufacturing industry cannot make much development. It will, therefore, be a long time yet before China reaches a position wherein she can meet the domestic demand, and there is consequently a bright future for miscellaneous imports in that vast and densely populated territory.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

PROGRESS OF JAPANESE SHIPPING

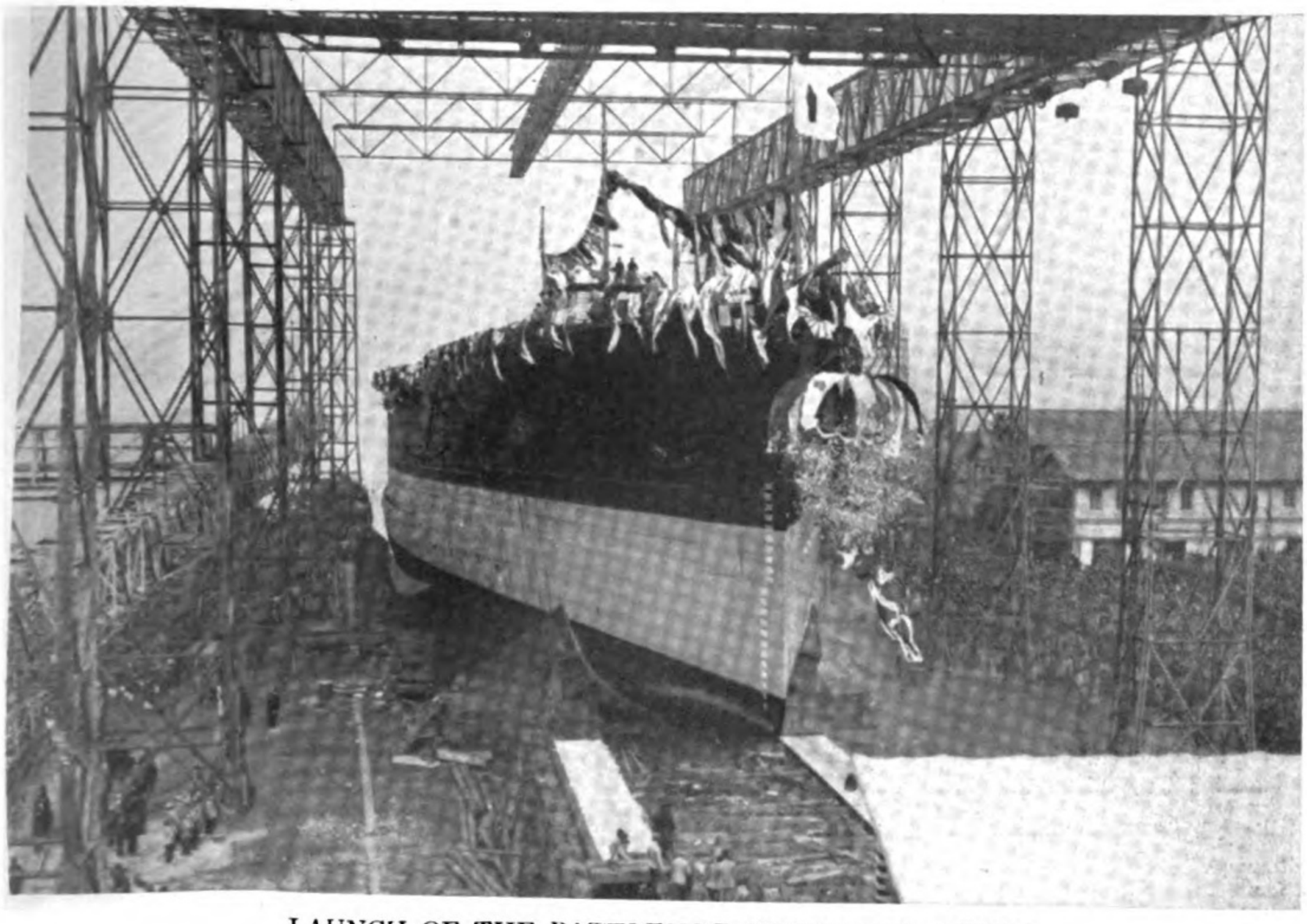
By DR. SEIICHI TERANO

JAPAN, like Great Britain, is an island Empire ; and the Japanese, like the British, possess the maritime instinct as a gift of nature. The configuration of their country demands easy means of communication by sea, and hence from the very earliest times they have been among the most skillful and daring seamen of the Far East. Were it not for the unfortunate setback placed upon Japanese maritime enterprise by the Tokugawa Shogunate in the 17th century Japan would to-day occupy a position second to no other maritime country in the world. The earlier shoguns, beginning with the house of Ashikaga, did all they could to encourage intercourse with foreign countries, and subsequently Japanese ships were to be seen in all seas from the home coasts to the Philippines, Siam and India. But the advent of foreigners to Japan, bent, as they were, upon despoiling the land of its gold, and prone to interfere in politics, filled the authorities with suspicions and apprehensions, and safety was sought in the exclusion of the strangers, and the prohibition of all overseas navigation as well as of all intercourse with foreigners. With the closure of Japanese ports to foreign trade and the restrictions placed upon shipbuilding, maritime enterprise greatly declined, and did not recover till the ban was removed upon opening intercourse with the world in the middle of the 19th century.

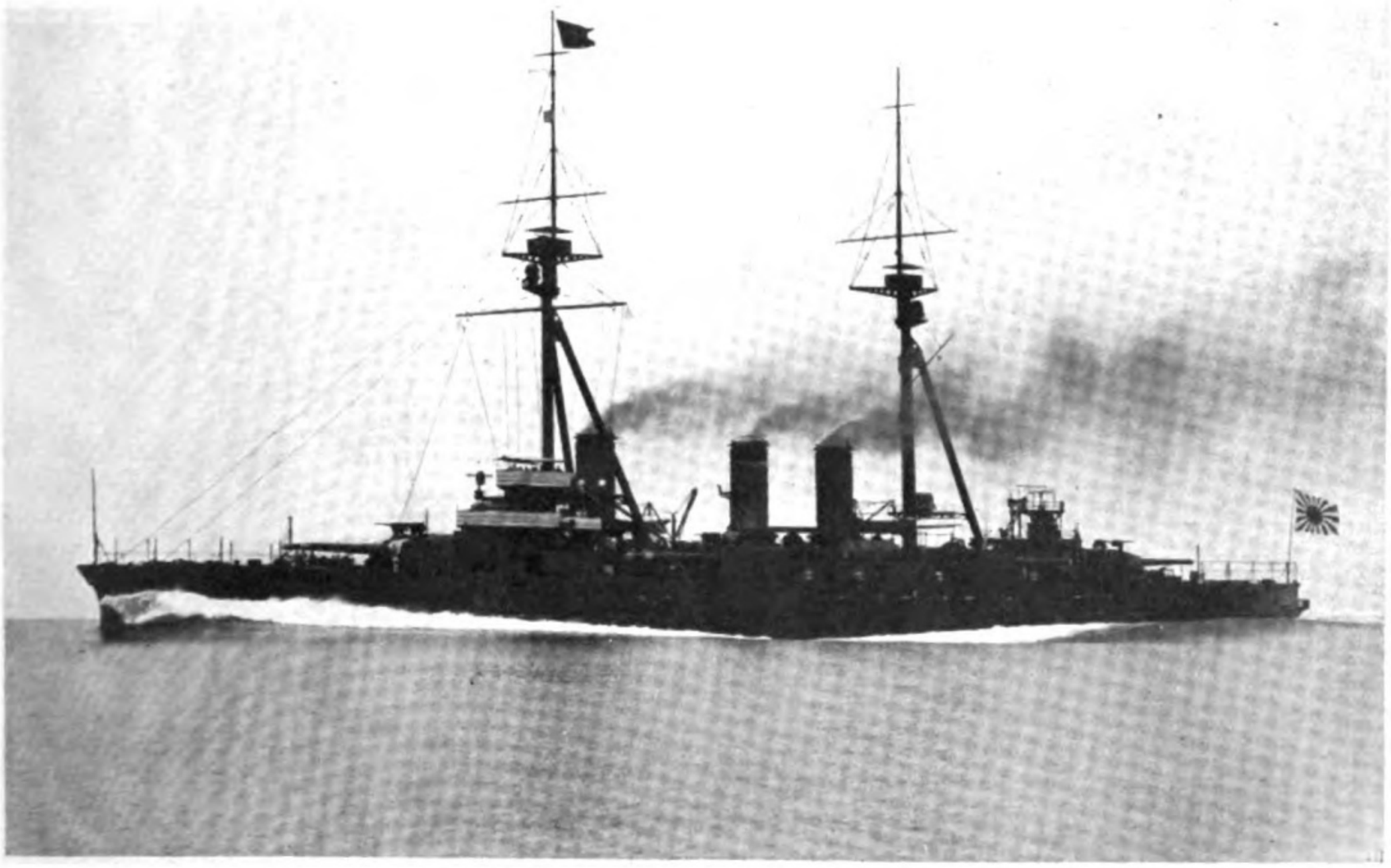
Though we have thus been left behind temporarily in the race for maritime achievement, our progress in recent years has been nothing less than phenomenal, and prospects for the future are very bright. Japan is to-day fast marching toward the goal where her own flag will be supreme on her own seas, and even now her ships are traversing all the great ocean highways. Even as recently as 1903 some 60 per cent of our exports and 66 per cent of our imports were carried in foreign bottoms, but to-day this percentage has been encouragingly decreased, and we have now a gross tonnage of over 500,000, excluding all ships below 1,000 tons, engaged in the carrying trade. The total number of ships is 6,436, with a total tonnage of 1,564,443. Not only so, but this enormous tonnage is for the most part under the guidance of our own seamen, very few foreigners now being employed in our marine service. In fact the efficiency of Japanese seamanship is now everywhere recognized. In 1876 Japanese licensed mariners numbered only 74, of whom but 4 were Japanese subjects, whereas to-day they number 22,154, of whom 21,803 are subjects of Japan.

There is no doubt that the revival of national courage following the victory over Russia resulted in abnormal stimulation of maritime enterprise. During the war the government requisitioned so many merchant ships for transport duty that for a time the shipping was almost crippled ; and many shipowners were led into purchasing old ships abroad to meet immediate necessity. This brought about a sudden increase in quantity with no improvement in quality, which was not exactly wholesome for our shipping trade. However, the Imperial Govern-

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA



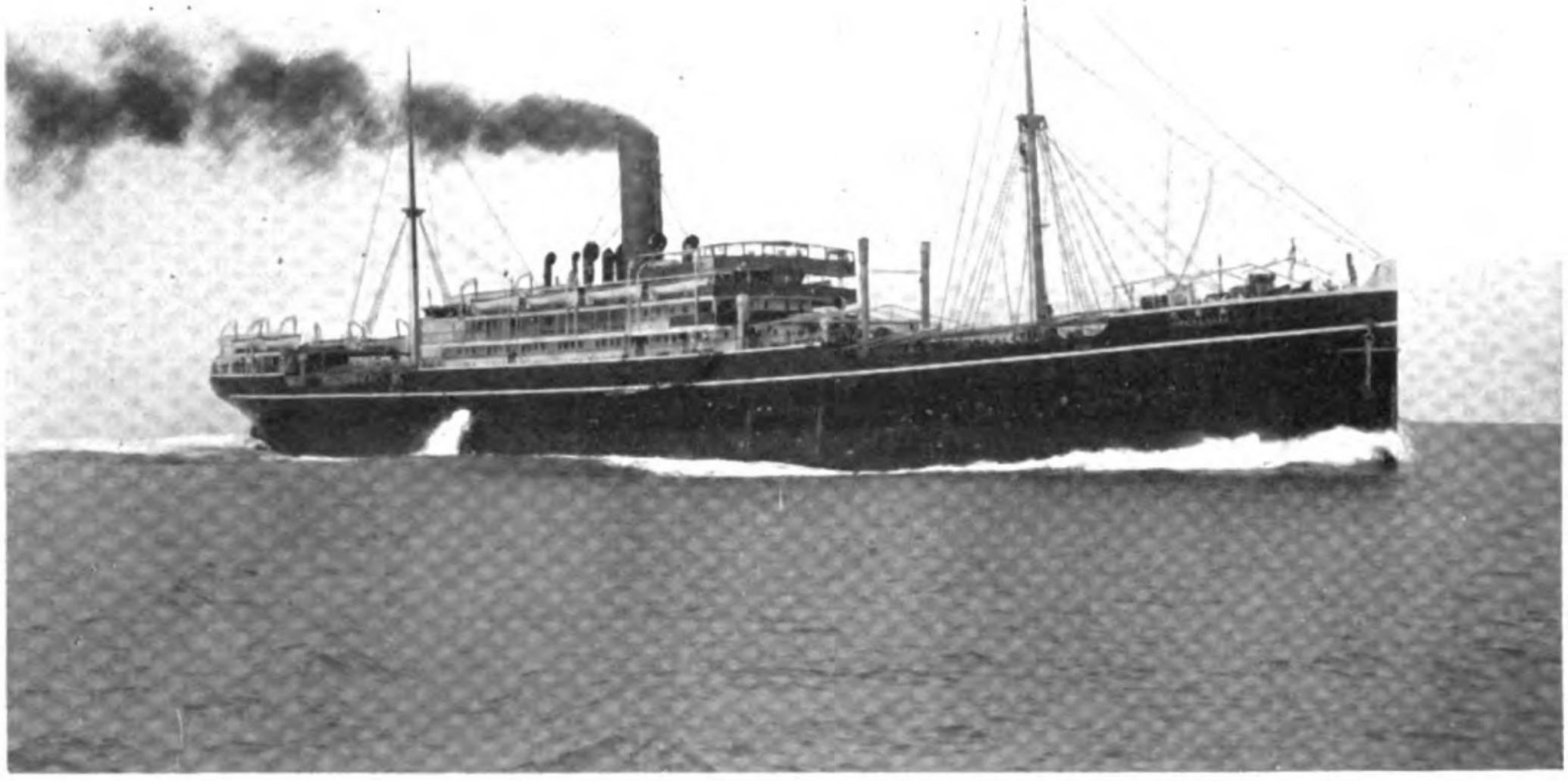
LAUNCH OF THE BATTLESHIP SETTSU 20.800 TONS



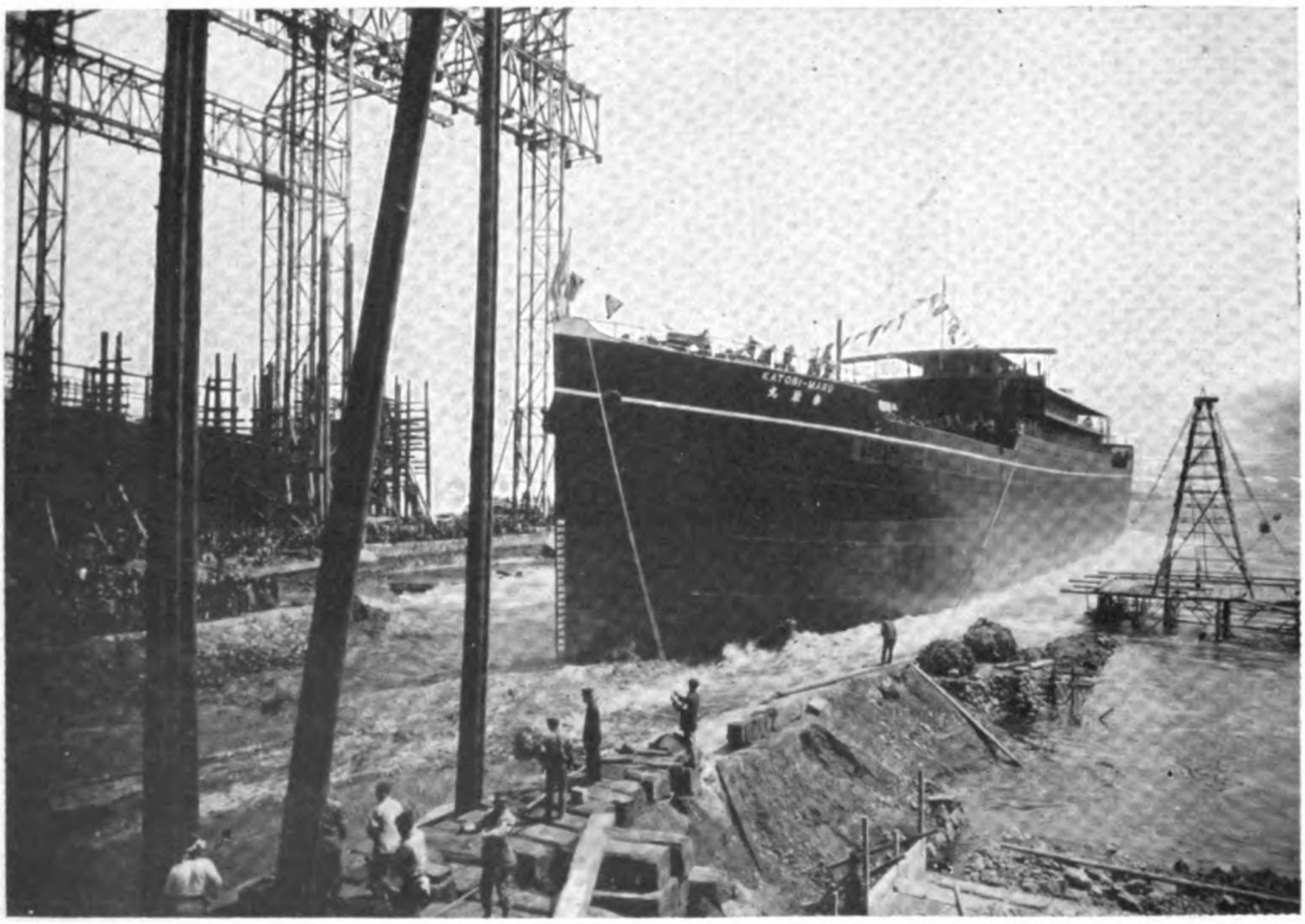
Progrès des offaires Maritimes au Japon. Fortschritt des Sechandels in Japan.
THE SETTSU

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA



N. Y. K LINER, MISHIMA MARU; EUROPEAN LINE



S. S. KATORI LEAVING THE WAYS AT THE MITSU BISHI YARD, NAGASAKI.

Progrès des affaires Maritimes au Japon. Fortschritt des schandels in Japan.

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

ment has long taken an active and intelligent interest in this phase of national progress, and by subsidies, and otherwise, done much to promote the expansion of maritime enterprise. The total amount of annual subsidy was in the vicinity 6,000,000 *yen*, and if ships were built according to certain specifications they were entitled to 25 per cent more, and if built in foreign yards they were entitled to but half the subsidy available for home built ships. Such impetus was given to shipbuilding that for a time there was an oversupply, and it looked as though maritime expansion was going to outrun economic need, as a result of the impulse given to material enterprise after the war. A similar depression was at that time felt in shipping circles throughout the world, but not to the same extent as in Japan. But with the economic recovery of the times the universal revival was felt in Japan and from that time our shipping has been making steady progress. For more than a year Japanese ships have been kept busy to their fullest capacity, and the rise in freight rates has made a handsome profit possible.

During the past two years Japan has bought more than 70 new ships with a tonnage of 178,000. Though our total tonnage of well over a million is now something to be proud of it cannot be said that all our ships are of the kind best suited to promote efficiency in our maritime service. Our mercantile fleet contains so many ships purchased abroad to fill emergency that they are now to a large degree obsolete, many of them being ships that occidentals were only glad to get rid of. Some 40 per cent of our mercantile marine represents ships of over 25 years of age and with machinery that must be regarded as out of date. These old ships are expensive to run and to keep up, and have no chance in competition with modern boats. It is a question whether our shipowners will not in the end have lost more than gained in this speculation with second-hand ships. Their insufficient equipment together with similar deficiencies in local landing facilities, make them a burden upon their owners. If we are to attain our ideals in maritime achievement it is clear that improvement in ships must be sought at all costs, especially along the international routes. The approaching completion of the Panama Canal will doubtless result in still greater shipping activity in the Pacific, and Japan must not be behind hand in preparing to share in this trade. At present too many of our shipowners and companies are liable to be tempted more by cheapness than efficiency in ships, a mistake against which they cannot be too persistently warned. The mistake, however, is more often made by private owners than by shipping companies.

The matter of improving the *materiel* of our mercantile marine is now under careful investigation; and we are endeavoring to ascertain whether it is really cheaper to have our new ships built at home or to order them abroad. The policy best for Japan is to promote a cheap circulation of money so as to afford capital available for building at home. The average Japanese is apt to regard shipping enterprise as partaking of the nature of a dangerous investment, and this dread of martime risks reacts very unfavorably on the progress of improvement in ships. The Government is doing what it can to increase the circulation of cheap capital, and in time we believe our shipyards will feel the benefit.

A further important aspect of our maritime enterprise is the question of larger ships, a policy all occidental shipping circles are now adopting. It is only a little over 10 years ago that ships of 10,000 *tons* began to be necessary. At the end of last year there were only 29 ships of this size and over on the stocks in Great Britain and but five in Japan. According to statistics the number of ships listed as above 10,000 tons and below 15,000 tons is 148; and those above 15,000 tons and below 20,000 now number only 13. As yet, therefore, the number of big ships, compared with the smaller type, is very small. There have already been launched some 178 ships with a tonnage of over 10,000; of these 100 are British; 30

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

belong to Germany; 10 to the United States, and 8 to France. About 80 per cent of these larger liners ply across the Atlantic; and the various nations take much pride in their big ships. The tremendous passenger traffic of the Atlantic renders ships of large passenger capacity profitable, though even freight boats are growing larger in type from year to year. The task of carrying British exports and returning with food materials is in itself enough to keep big freight ships profitably employed. As yet traffic on the Pacific has not urged the utilization of large steamers, but this type of boat is fast coming into use for passenger and mail services. After the opening of the Panama canal this feature will be still more pronounced. I am persuaded, however, that it will be some time yet before such big ships as are now used on the Atlantic, will pay on the Pacific. But as the East and the West are drawn closer together, not only commercially and politically but morally and spiritually, intercourse will no doubt grow sufficiently intimate to demand recourse to the largest ships. The big-ships policy is not the wisest one for Japan to adopt at present. Still, one never can tell what the future may necessitate; and if a policy of bigger ships should come into force on the Pacific, as it now obtains on the Atlantic, Japan should be obliged to undergo great outlay in the way of providing more ample harbor facilities to accommodate such ships. At present, however, we do not believe that the opening of the Panama Canal will so much increase the size, as the number of the ships, visiting the shores of Japan.

INCONGRUITIES

Soul-wrapt, I listen to the entrancing song
Of that fair nightingale, which carries me
Almost to heaven's portals. Then a knock
Which brings me back to earth—the baker's boy!

Yuya, 1663-1740

Translated by the late Prof. Arthur Lloyd

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

THE JAPANESE MARK TWAIN

By F. YAMAZAKI B. A.

II

MY former article in a recent number of the JAPAN MAGAZINE on the *Hizakurige* (Shank's Mare), the most noted work of the "Japanese Mark Twain," excited such favourable comment abroad that I venture on a further instalment on the same subject, dealing with a few more of the many comic adventures related in the volume.

As the two travellers, Yaji and Kitahachi, were making their way from Kanagawa to Hodogaya they fell in with a boy pilgrim on his way to the Shrine of Isé; and as the lad was very poor, he accosted them and begged assistance:

"Sir, a penny for a poor pilgrim!" said the boy.

"Certainly, with pleasure," responded Yaji, intending to take a rise out of the lad. "But where do you hail from?"

"I am from Ōshu," answered the boy.

"What part of Ōshu?" intervened Kitahachi.

"Please read it on my bamboo hat," said the lad; for a pilgrim's name and address are always written on the broad bamboo hat he wears.

"Yes, you are quite right," said Yaji, reading from the hat: "Chomatsu, of Hatayama village in the country of Shinobu."

"Ah," exclaimed Yaji; "from Hatayama! Why I have an acquaintance there named Yojirobei. How is he? Quite well, I presume!"

"Well," replied the boy, somewhat bewildered," I don't happen to know anyone of that name; but I know one, Yotaro, who lives next door to me."

"O, yes, Yotaro, it is," interrupted Yaji, "I know him very well. He has an aged father, hasn't he?"

"Yes," answered the boy, meditatively; "a grandfather."

"Of course," continued Yaji;" and he has a woman for a wife, too, has he not?"

"Well, yes," said the lad; "most men have women for wives. You seem to be a well informed sort of person, and know everything."

Just then a *mochi* pedlar came along, and Yaji bought a cake of it for the pilgrim boy; whereupon another boy came along, and seeing the young pilgrim eating the *mochi*, he asked for bit of it.

"Ask that gentleman there," suggested the boy. "He gave it to me. Make some sort of answer to all his questions, and he will be sure to give you some."

"Really?" exclaimed the other boy; "then I shall attack him." Approaching Yaji very gingerly, the boy at last blurted out his request: "Please get *me* a little *mochi* too!"

Yaji began to put to him the same questions as he had fired at the first boy; but as there appeared to be some hesitation in replying, he exclaimed:

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

II

LAVIN
THE INVALID DIVIK

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

"Don't you know your name, and where you are from?"

"Well," said the boy; if you buy me the *mochi* I shall be able to answer any question you like."

The two wags then proceeded on their way; and as they were on the journey from Shimada to Kanaya they came to the river Ōi where common pedestrians were carried over on the backs of coolies, and those of higher rank went over in a kind of sedan chair. The river was a boundry between *daimyō* estates, and so no bridge was permitted over it. When Yaji and Kita-hachi came in sight of the stream, they knew they could not afford the fare for a sedan chair; and so, to avoid the indignity of being classed with the commonality, they determined upon a game of bluff. They knew they could not very well pass themselves off as *samurai* without the customary two swords; but as each of them had a short sword, the *dōchuzashi* of those days, Yaji borrowed the weapon of Kitahachi, which he stuck in his belt beside his own, leaving the handle protruding some distance above the other sword so as to appear like the longer of the two *samurai* swords. He then pulled himself together, put on *samurai* airs and stepped up to the coolies at the station, while Kitahachi came trudging behind apparently bearing his master's baggage.

"I have to pass over the river as soon as possible," he said in lordly tones, as he walked into the shed; "I am on very important business for my lord, the *daimyō*. Get me some coolies at once to take me over the river!"

"All the coolies huddled together in the place, made humble obeisance before the masterly young *samurai*, and cried out one and all: "At your service, sir!"

"How large is your retinue?" one of the men ventured to inquire.

"Three horses, fifteen packhorses and numerous servants," answered Yaji without the least hesitation; "but they are still some distance behind, and I am hurrying on at post haste to accomplish my errand."

"But how many *samurai* may we expect," continued the head coolie.

"Twelve retainers, one spearman and a sandal-carrier: altogether there are thirty in the party."

"But where are they, may I ask?" persisted the head coolie.

"Didn't I tell you I am hastening on ahead? They are one or two stops behind; and as one of them fell sick by the way, they may be delayed indefinitely. I have no time to discuss this matter further. There are but two of us now; and we want chairs. What is the fare?"

"The fare will be 480 *mon* for the two, sir."

"Can't you take less than that?"

"No, sir; we never make any reduc- in the fare; it is a fixed price."

"Go on!" interrupted Yaji; "none of your fooling; I have no time for it."

As the coolies still appeared to hesitate, Yaji altered his tone, and began to berate them: "You fellows don't seem to know whom you are talking to. Is this the way you speak to a *samurai?*"

"A *samurai?*" exclaimed the head coolie, almost jumping out of his sandals. "Are you really a *samurai?*," he continued, trembling.

"Who else?" said Yaji, with some heat. "You have great audacity to treat a *samurai* as you do."

"You a *samurai?*" persisted the head coolie. "Why, look at the way you carry your sword; it is turned the wrong

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

way. What! A *samurai* to gird on his sword in such a manner? You cannot fool me, sir! If you don't make yourself scarce in two minutes, I'll have you arrested."

Thereupon the two crestfallen travellers slunk away.

After this disappointing escapade the two adventurers got on very well till they took the route from Fujikawa to Okazaki, when they stopped at a rest house by the way. There Kitahachi, while strolling about the garden, noticed a very pretty girl sitting on one of the seats near the back, and as she cast inviting eyes upon him, he sat down on the other end of the seat and entered into conversation with her.

"May I ask you to favour me with a drink of cold water, if you please?" he said to her at last. But the maid did nothing but grin. "Why do you smile so?" inquired Kitahachi; and as she continued to laugh in his face, he moved nearer to her, and took her hand in his, a familiarity she in nowise resented. Just then a group of children looking out through a hole in the *shoji*, exclained: "Come! See that man flirting with the poor crazy girl!"

While Kitahachi was pondering over the possibility of the girl being really mad, he began to move away from her; but she refused to give him up, clinging to him closer than a brother. In the midst of his struggle for freedom, her father appeared on the scene, and naturally grew very angry.

"Here, you fellow! What are doing with that girl?" cried the old man in wrathful tones.

"Nothing?" shouted the old man. "Why you are struggling with her and kicking up a tremendous fuss. What is it all about, I want to know!"

Kitahachi protested and tried to explain the circumstances, but the angry father refused to listen; and there was going to be trouble, when Yaji heard the noise and appeared, and took a hand in the rumpus.

"Excuse me, sir;" he interrupted; "but this man is an acquaintance of mine. He is a madman, and you really should not give your wit for one so insane. I feel much disgraced that he has got me into this trouble, but what can you expect from people who are crazy?"

Thereupon the old man, thinking this the best explanation of the affair, accepted it and the trouble ended. To confirm the old man's convictions and justify the pleadings of Yaji, Kitahachi now began to rave and talk like one off his head, till the old man said sympathetically: "Ah, yes, I see; I see; it is sad, isn't it? My only daughter here is mad too, and I know what it is. I sympathize with you very deeply."

As Yaji and Kitahachi came into Kyoto they met a woman peddling wooden ware, carrying the goods on her head, after the manner of the Kyoto pedlars of those times; and among them were stepladders. To make some fun for themselves the two wags began to banter the woman.

"You sell stepladders, I see," remarked Yaji.

"Yes, sir; please buy one, won't you?" pleaded the poor woman.

"How much do you sell them for?" inquired Yaji.

"I will let you have one at a bargain," answered the woman; "here is a fine, strong one that I will let go at six *momme* (10 *sen*).

"Oh, that is much above my pocket," protested Yaji. "You'll take 4 *sen* for it, I'm sure."

"No, no, I cannot take so little as that; but I will come down to 5 *momme* (8 *sen*), if you really want it."

"No," said Yaji, "that is much too high for me."

At this the woman said: "Well, if I go home without selling a ladder I shall only get scolded, and as you are the first one to want one, I will let you have it for 4 *sen*, your own price, you know; so here it is for you."

At this sudden turn of affairs Yaji was much taken back, and exclaimed, "O, that is too cheap: I could not think of taking it at that price. What should I do with it, in any case?"

"Never mind," said the pedlar; "here is your ladder."

"Well, to tell the truth, explained Yaji, "I am now staying at a hotel in

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Sanjo; and you know I could not think of taking this ladder there. What to do about it, I don't know."

"What!" cried the woman, growing angry. "You don't mean to tell me that you have kept me here all this time trying to sell you what you do not want? Look here! I have no time to fool in this way. I am a poor woman whose business is business and not joking!"

By this time a crowd had gathered around, including several policemen; and as Yaji could not get out of it without drawing upon himself the indignation of the community, he had to hand out the cash and carry off the ladder on his back like a pedlar. As he strode along the streets of the capital he presented a unique sight, the butt of the boys and a laughing stock to all he met. How to get rid of the encumbrance was now a problem. At last coming to a corner where nobody seemed to be about, he stood the ladder up against a wall and tried to get out of sight as quickly as possible. But he had only taken a few paces when someone looked out from a window and called after him to remove the ladder at once, as it could not remain there; and thus he was obliged to endure the indignity of bearing the purchase back to the hotel where the landlord and the assembled guests received him with no little wonderment. Why a gentleman from Yedo should fancy carrying a ladder along the street, they could not make out. To get out of the difficulty he had to invent some plausible explanation.

"A ladder" said Yaji," is a very useful article to travellers. It is very convenient for mounting a horse; and when crossing a river it may be used as a sedan chair. My advice to all you guests is that when you go travelling, don't forget to take a ladder!"

STRIFE

There's always something wrong:

When noisy boatmen are not quarreling,

Then it's the frogs.

Yuya

Translated by the late Prof. Arthur Lloyd

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

THE GAYEST SPOT IN NIPPON

By ONZAN

WHAT old Vauxhall was to old London, Asakusa is to modern Japan, a place of recreation and amusement, good, bad and indifferent, where the youth of the teeming capital gather on holidays and in the warm summer evenings to while away an hour and to see life as some live it. Here a motley throng for hours pours in and out the narrow streets and into the spacious temple grounds, mixing pleasure and religion, curiosity and superstition, in a manner as old as humanity. It is indeed a sight to behold; for the old and new, the sublime and the grotesque meet in unwitting neighbourliness. The praying wheel and the cinematograph, the modern band and the old Shinto music, the ancient Buddhist and the modern Agnostic, the *geisha* song and the occidental hymn, all meet and mingle in a noise and bustle that is as enthralling to the untiring multitudes as it is mysterious to the western stranger.

With the sweeping lines of its great roof, towering like enormous billows, the temple of Kwannon, the merciful, overshadows all. It is the lure of the goddess of mercy, so say the people, that attracts the immense numbers that are daily to be seen at Asakusa. The origin of the old fane goes back into the mists of antiquity. How a sacred edifice came to occupy this site is accounted for on this wise. In the days of the good old Empress Suiko, 628 A. D. one Hashino-omi Nakatomi, together with two of his retainers, was fishing in the river near by, when in their net they chanced to take up a statue of the goddess Kwannon. A tiny statuette, in fact; for it was but two and one half inches in height. In accordance with the faith of the time they at once deemed it their duty to establish a sacred edifice to house worthily the mysteriously found treasure; and the priest Kaisho was installed as ministrant at the new altar.

The ears of Kwannon when besought from this place, have, through the ages, proved so amenable to human petition that the temple has ever been prosperous. Even the great Yoritomo hesitated not to bow low before the altar at Asakusa, and the goddess gave ear unto his prayers for victory. Thus was he enabled to vanquish the Heike, for which mercy he vouchsafed splendid offerings to the Asakusa temple. Succeeding heroes like the Hojo and the Ashikaga also sought the blessings of the Asakusa Kwannon; and the great shogun Ieyasu bestowed upon the establishment vast landed estates. The present structure was commenced in 1650, and was twelve years in building. It is in the long eaved *Irimoya* style of architecture, with one story, and has a length of 126 feet by 115 broad. The period of greatest devotion was reserved for the shogun Iyemitsu, who poured out upon it the splendour of his munificence, a generosity he shared with the beautiful temples of

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

the Tokugawa shoguns at Nikko. Dr. Sekino, of the Imperial University, Tokyo, holds that in point of architecture the Asakusa temple has no equal in the capital, and its magnificent wood carvings reveal the vigorous and artistic touch of the early Tokugawa period.

Nor is the interior any less a good example of early Tokugawa art, the splendid ornaments and decorations being unsurpassed by any of that time. The beautiful pagoda opposite was erected by the same architects, and in point of age is next to the one at Uyeno. It may be said that the temple of Kwannon at Asakusa, the Toshogu at Uyeno and the mausoleum at Shiba park are the only remaining examples of real Tokugawa architecture in Tokyo. On this account they are highly esteemed by all Japanese, whether religious or not, and the nation is anxious to preserve them intact forever.

Among the more notable pieces of old Japanese art in the temple at Asakusa is a painting of the famous hero Yoshimasa, shooting a bird of night. This is from the brush of Kosuikoku. Another picture is The Night Attack at Horikawa by Kikuchi Yosai. A dragon on clouds adorning one of the great panels of the ceiling, painted by Kano Yasunobu, is another good specimen of ancient art. The caligraphy of the ancient master, Fukami Gentai, may also be seen at the temple of Kwannon. Those entering the temple grounds will doubtless be impressed by the fine proportions of the great gate. It is believed to have been built in 942 by one Kinga. Its wierd guardian deities on either side usually impress the western stranger, who must not mistake them for gods to be worshipped. They are mere symbols of protection, just as lions one sees at gates and near monuments in western countries. Some people pray to the spirits they represent, however, as may be seen from the pair of big straw sandals bestowed upon them as gifts for answers to petitions. The colossal lantern at the entrance was given by the people of the fish market at Nihonbashi. It is said that the big ideographs giving the name of the temple, on the board over the gate, were indited by a famous caligrapher of the Ming dynasty of China. After ten years of practice the famous penman sent ten specimens of the three characters, with the request that any set of them might be selected; and after careful inspection by all the great penmen of Japan, those over the gate were selected. His method was to practise with one pen for one year, and thus to go on taking the best of each year for ten years, until he had ten specimens of the same text; and, remarkable to relate, the specimen chosen by the Japanese experts was the very text finished in the tenth year of his practice. The caligrapher was so pleased with the knowledge of penmanship displayed by the Japanese experts, that he refused all gifts tendered him in reward for his pains. As usual there are thousands of pigeons always hovering about the grounds; and old women may be seen sitting in the vicinity selling beans for visitors to feed the birds.

Time would fail to tell of all that is to be seen at Asakusa. One has to see it to know what it means. One of the most curious phases of faith to be witnessed there is that of those who try to get rid of their ailments by rubbing the image of a certain god, and then rubbing the part of their body affected,

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

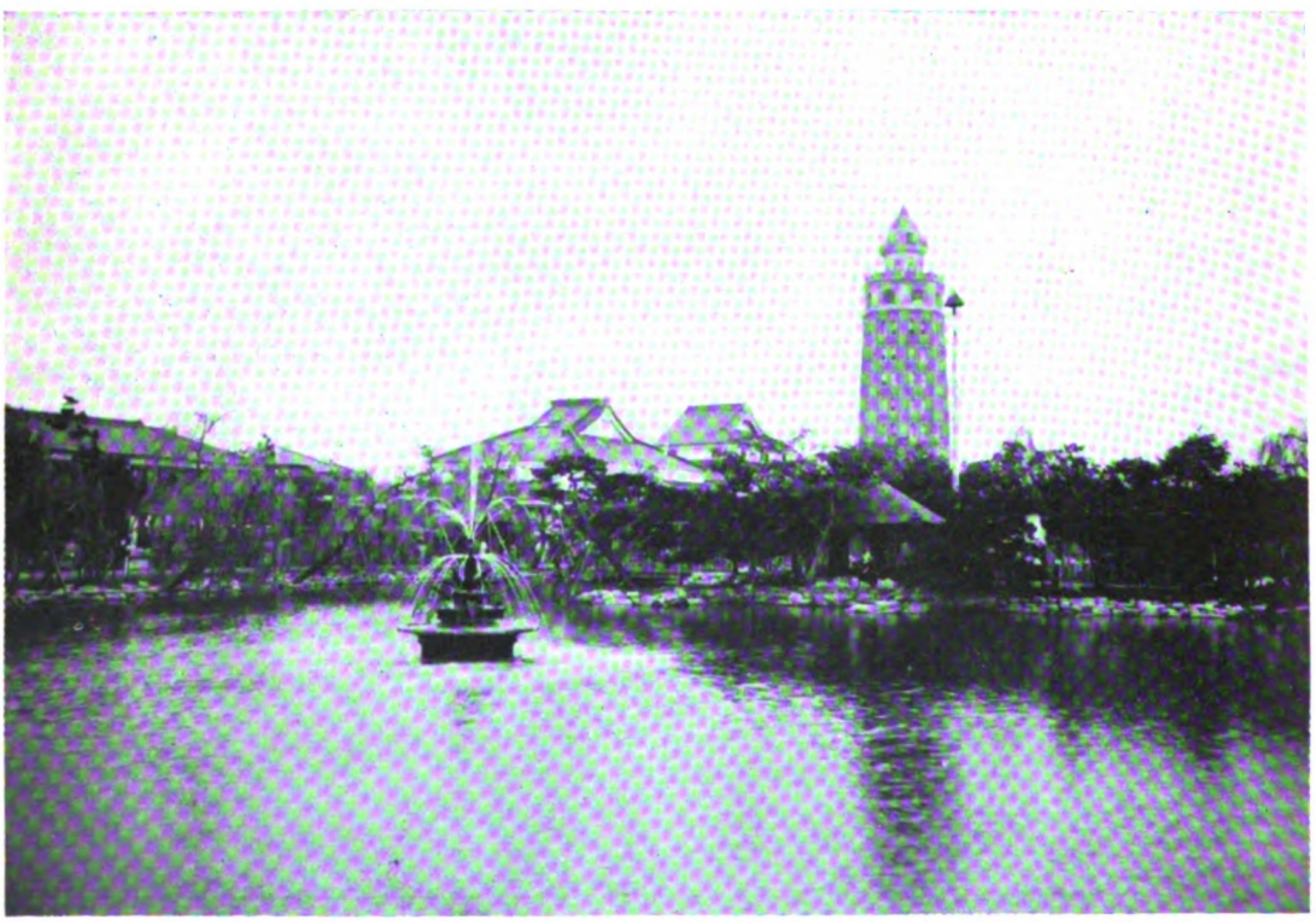
ASAKUSA TEMPLE, WITH GIANT LANTERN

THE 'NAKAMISE,' WITH SIDE SHOWS

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

BIRDSEYE VIEW OF ASAKUSA PARK



ASAKUSA PARK, FROM THE LAKE

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

in the belief, it is supposed, that the disease will be conveyed to the image, or else that virtue will be extracted from the image and conveyed to the affected part. And the various parts of the image are well worn away; so much so indeed that one can readily distinguish the most common afflictions and know the bodily parts most commonly affected, by noticing the parts of the image most worn away. It reminds one of what may be seen at St. Peter's in Rome where the bronze statue of St. Peter is quite worn away from a similar cause. In the temple, too, priests of Kwannon are ever ready to sell charms written on pieces of paper, something like the custom of the Roman Church of the Middle Ages; and the great numbers of people that buy indicate to what extent this faith obtains among the masses.

The approach to the temple gate is a long narrow avenue called *Nakamise*, lined on either side by bazaars and toy shops of every description, which are a greater fascination to children than the temple itself. Cakes of every kind are also on sale; and for those in need of refreshment there are restaurants in plenty. Then after passing through the great gate and inspecting the temple, one turns to the amusement halls and side shows at the left, where every form of Japanese amusement can be had. This quarter is a replica of the famous Coney Island, with its Luna Park and other well known names that catch the fancy. As the sun goes down the whole assumes the appearance of a nightless city. Among the restaurants the most famous for ***unagimeshi*** are the Yaozen and the Jubako. There are hosts of others that represent what is called Asakusa cooking, while yet others cater to foreign tastes. The houses advertized as beer halls and reading rooms are not very respectable.

On a holiday or a Sunday the crowds at Asakusa are so great that one can with difficulty get along, and the air is equally dense. The best time to see the place is in spring and autumn, though it seems to be in its element any time. Here one gets a glimpse of Japanese life that can be had in no other way with such little time and trouble.

RETICENCE

Be not thou like the croaking frog that opes
His wide-stretched mouth, and shows you everything
That he has within him.

Anon

Translated by the late Prof. Arthur Lloyd

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

TO JAPAN

I saw thee first at break of day
Japan, the bride I soon must greet:
—A round hill rising from the bay,
The sea-line coiling round its feet,

I felt, in darkened vales below,
Woods too mysterious to be seen:
And black pines fringed its outer brow,
The cold light glimmering between.

And, as the dawn to daylight spread,
Came my companions on the ship:
I heard the many things they said,
Speaking thy praise with eager lip.

How easily their praises ran!
But I was silent at their side;
For I must meet thee, Oh Japan,
Not as a stranger but a bride.

Ah well might those who merely roam
Lightly extol thy wondrous shore;
For this, that thou must be my home,
I feared and loved thee both the more,

With something too of jealous rue
For that dear country I had left:
I felt the soul of England knew
When she was of one child bereft

Yet wish nor vow has ever wrought
Hearts to life's fires impervious;
We cannot change by taking thought
What Nature wills to do with us.

And the long years that bound me fast,
At first unwilling, to thy side,
Through hopes and fears, find thee at last,
By love as well as fate, my bride.

I love thee—street and mountain scene,
The landscape's melancholy grace:
I cannot be as I had been
If I had never seen thy face.

In former days I dreamed it not,
Yet, in the sanction Time allows,
For thy dear sake I have forgot
My country and my father's house.

Lilian A. Rawlings

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

INDIRECT INFLUENCE OF NAPOLEON I. ON DUTCH LANGUAGE STUDY IN JAPAN

By K. C.

IN the martial days of Napoleonic supremacy, the mighty conqueror made the Kingdom of Holland a part and parcel of his vast Empire of France and enlisted all the available battle-ships as well as merchantmen possessed by Holland into his own service. This high-handed measure had the deplorable effect of cutting off all communications, for the space of some sixteen years, between the East and West, thus depriving the Dutchmen of the privilege of commercial intercourse with our country which, of all the European nations, they alone had enjoyed. A small company of Dutch traders had to lead, in consequence, a solitary and weary life on the tiny Island of Deshima, to which they had been confined by the Shogun's government whose policy it was to keep Japan aloof from the rest of the world as much as possible. I once chanced to see somewhere a pathetic picture of a Dutchman, with his favourite long pipe in his mouth, wistfully looking far out into the Pacific for the sight of a vessel from home. However, not a single sail hove in sight for more than a decade.

Among those unfortunate Dutchmen left on the islet of Deshima, there was one Doeff, who, in order to beguile his lonely and monotonous days and nights, undertook the compilation of a Dutch—French Dictionary. On its completion, another Dutch Robinson Crusœ on the same Island—Holmar by name—had translated the Dutch portion of it into Japanese, and published it under the title of the Doeff—Holmar Dictionary. No sooner was it brought out than our pioneers in the study of foreign languages eagerly sought after the work, which proved to be an inestimable treasure to the Japanese students of Dutch in the pre-Restoration period.

There was a time in the history of the introduction of western civilization into Japan when the Dutch language was the sole medium through which "Things Occidental" were made known in this part of the world. Viewed in this light, it may be said that, not only the spread of the Dutch language, but also the consequent planting of the seeds of European civilization on the soil of Japan was due indirectly to the world-conquering policy of Napoleon the warrior.*

The mention of Deshima calls to mind a story of no less interest to us Japanese, than the preceeding one.

A little prior to the Restoration of 1868, Tokugawa Mimbu Tayu, a relative of the Shogun family, accompanied,

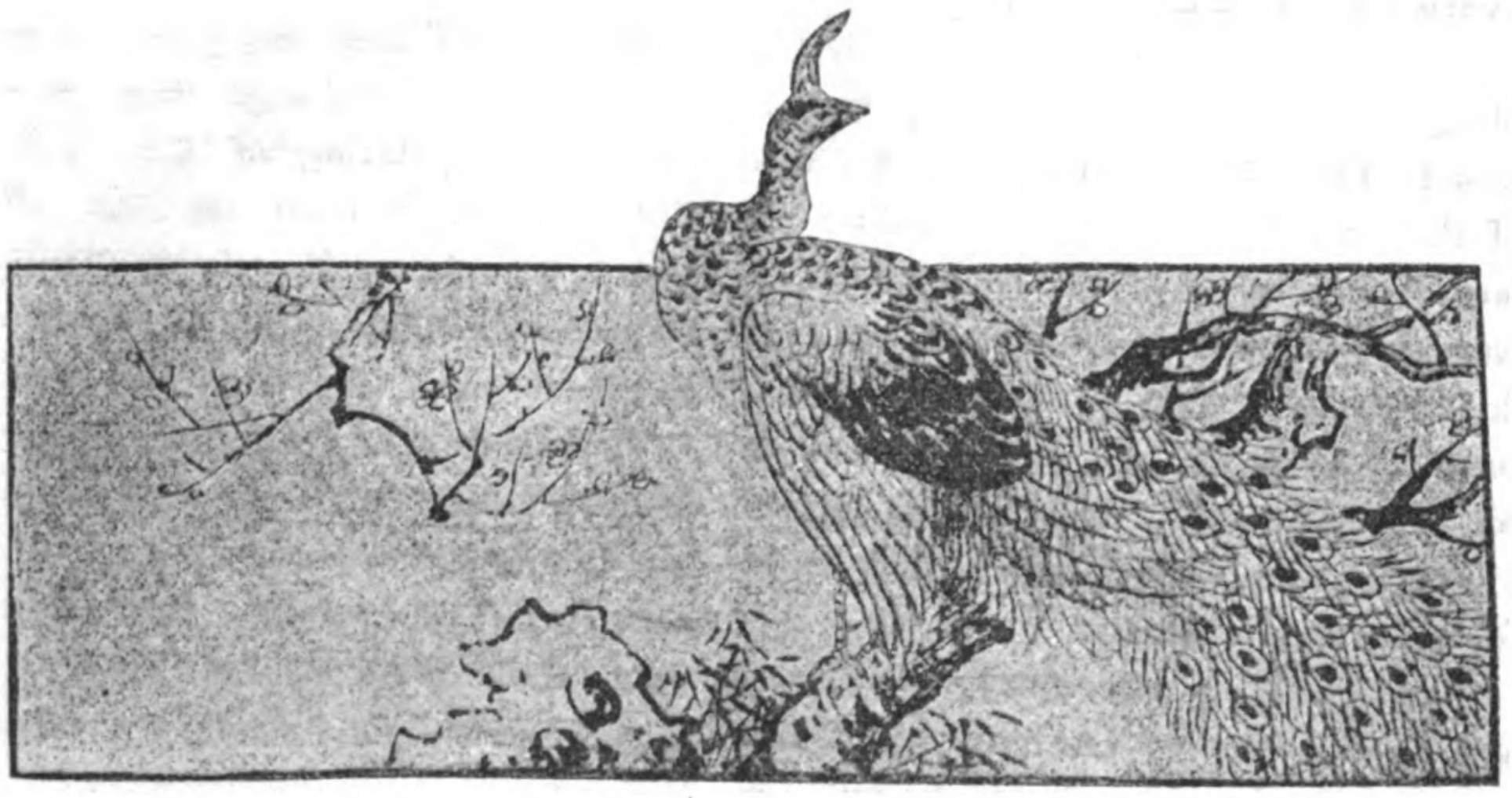
* I am indebted to the kindness of Baron Kikuchi for the above information.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

so I am told, by (now Baron) Shibusawa and a couple of others, started for France on a tour of observation. Not long afterward, the last of the Shoguns resigned his office, the event being followed by civil war between the loyalists on the one hand and the adherents of the ex-Shogun on the other. The unenviable situation in which the Tokugawa family were thus suddenly placed left them no time to attend to the affairs of their kinsman and his fellow-travellers in France. There were neither Japanese consulates nor legations anywhere in those days; in fact, a few sojourners were probably the only Japanese then in France, and the travellers were in sore straits. At a conference they had come to the conclusion that, since Japan had been carrying on in the past an amicable intercourse with Holland, perhaps they might be able to find there a sympathizer in their misfortunes. Arriving at the city of Amsterdam, they first of all inquired after a restaurant where they might have dinner and at the same time consult about their future plans. While they were enjoying their repast, a native who happened to be dining in the same restaurant, approached the strangers and politely asked them if they were not from Japan. Long conversations followed, in the course of which the Dutchman, having been fully informed as to the particulars of their journey, kindly volunteered that he, a banker in the city, would be quite willing to provide them with any amount they would require. He added that Holland had not only derived, for a number of years, substantial benefits from commercial transactions with Japan, but also the isle of Deshima had been, during the whole period of Napoleonic sway over continental Europe, the only spot under the sun where his countrymen had the honour of hoisting their national flag unmolested, and so the government as well as the people of Holland should be sincerely grateful for all this, and ungrudingly assist the Japanese in such a case as the present.

* * * *

Needless to state Tokugawa and his companions were liberally provided for by the noble and generous gentleman to whom lucky chance had brought them, and they safely returned to their families and friends in due course of time.



Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

THE FOREIGN TRADE OF FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT, BANK OF TAIWAN)

THE phenomenal increase in commercial and industrial development, which Formosa has experienced since coming under Japanese rule, has been fortunately accompanied by a corresponding degree of increase in foreign trade, the volume of which is now fully fifty per cent greater than before the cession of the island to Japan.

During the first fourteen years of Japanese occupation the total annual trade increased from 20,026,000 *yen* to as much as 31,836,000 *yen*, in which it has to be admitted that imports far exceeded exports. The greater volume of the chief exports, such as rice and sugar, goes to Japan proper, while such exports as tea, camphor and peanuts for the most part go abroad. Most of the imports are confined to machinery of various kinds, and certain necessities of native life such as opium, tobacco and general merchandise.

The countries with which Formosa is most intimately connected in trade, in the order of importance, are the United States, China, Germany, France, England, Hongkong and India. The larger proportion of Formosan imports comes from China, Great Britain, India and the Straits Settlements. The greatest ratio of increase, however, is in connection with Japan proper. This is owing largely to greater efficiency in the matter of steamship communication, as well as to development of the island's industries. The following table indicates the rate of annual growth in trade with Japan proper and with other lands for the last ten years or so:

EXPORTS

	Japan proper	Foreign	Total
	yen	*yen*	*yen*
1899	3,650,475	11,114.922	14,765,397
1900	4.402,110	10,571,285	14,973,395
1901	7,345,956	8.298,800	15,644,757
1902	7,407,498	18,816,868	21,224,366
1903	9,729,460	11,078,321	20,807,781
1904	10,431,307	12,391,124	22,822,431
1905	13,661,500	10,629,607	24,291,107
1906	18,259,528	9,779,084	28,038,612
1907	17,634,672	9,741,429	27,376,102
1908	24,423,387	9,297,875	33,722,262
1909	36,309,500	11,687,576	47,997,076
1910	47,937,252	11,986,096	59,923,348
1911	51,508,302	13,175,590	64,683,892

IMPORTS

	yen	*yen*	*yen*
1899	8,011,826	14,273,092	22,284,918
1900	8,439,033	13,570 664	22,009,697
1901	8,781,858	12,805,795	21,591,653
1902	9,235,290	10,100,532	19,335,822
1903	11,194,788	10,772,372	21,967,160
1904	10,156,311	12,838,443	22,994.754
1905	13,483,833	10,963,877	24,447,710
1906	15,634,341	12,737,460	28,371,801
1907	19,750,445	11,220,685	30,971,130
1908	20,926,859	17,074,766	38,001,625
1909	24,006,803	12,591,470	36,598.273
1610	29,070,095	19.852,562	48,922,657
1911	33,738,791	19,555,047	53,293,838

Formosa's trade with China and countries in the tropic zones, betrays certain features worthy of special mention. In the first place trade is carried on almost

Digitized by Google

Original from UNIVERSITY OF CALIFORNIA

exclusively with the Southern provinces of China, as these sections furnish articles most in demand by the Formosan natives, such as opium, cottons, tobacco, paper and porcelain. Imports from the Straits Settlements and the Dutch East Indies also help to swell the volume of goods brought in, especially petroleum, and matting, while tea is the largest exchange product, amounting to over 2,000,000 *yen* a year. It is owing to this extraordinary tradal development between Formosa and South China that the Bank of Taiwan is opening branches in Singapore and Kuchiang.

According to a distinguished economist a colony must possess the following qualifications for prosperous development :

1. Extensive stretches of rich virgin soil to attract home makers.

2. A plentiful endowment of forest land well watered by streams and rivers.

3. There should be an abundance of game and fish.

4. The cost of land should be within the means of settlers.

5. The natural resources must be rich and varied.

6. It must have attractive differences as compared with the home land, especially in climate, industry and economic possibilities, and if somewhat distant, all the better, so as to avoid competition with home products.

Fortunately the island of Formosa fills these conditions to a remarkable degree, with perhaps the exception of the cost of land and the facilities for getting an adequate supply of meat food.

It is probable that for some time to come tea will continue to be one of Formosa's most important articles of foreign trade. At present most of it goes to the United States, a very small fraction of the crop going to England. A difficulty is the high price of Formosan tea, due largely to the prevalence of too many middle men, which naturally increases the cost to the consumer. As the British people are great tea drinkers there is ample opportunity for improvement in the trade with that country, if this matter of too many agents could be eliminated. Foreign merchants have so long had a monopoly of the tea business in Formosa that they now naturally resent in some measure the coming in of Japanese exporters, but the latter have insisted on their rights and the result has been a marked improvement in the tea trade.

As Formosan rice still remains inferior to that produced in Japan it cannot compete, which is a considerable draw back to the colony, but the authorities have been devoting a due amount of attention to it and there is every hope of improvement. About 30,000,000 *yen* is to be spent in irrigation also, and this will greatly facilitate rice production. Most of the sugar output from Formosa goes to Japan proper, and even there the annual consumption of sugar is yet only one seventh of what it is in Great Britain, and but one sixth of the consumption per capita in America. Consequently the output from Formosa will soon reach a condition of overproduction, but there is good hope of finding a market in China and the United States. Owing to the present high cost of rice, our staple food, there is some speculation as to whether it would not be better to devote more of Formosa to rice and less to sugar, but no definite decision has been reached. The extensive forest resources of Formosa should have a very favorable effect on the island's foreign trade, if they were but more fully developed, but in this respect the camphor industry is the only one of large proportions. Considering the fact that the total amount of capital so far invested in Formosan industries does not exceed 120,000,000 *yen*, more than 8 per cent of which represents sugar alone, the progress of trade must be regarded as on the whole satisfactory. If we can keep down wild speculation and unintelligent methods of promoting industry it is probable that the next few years will witness a still more phenomenal development in the island's foreign trade.

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Around the Hibachi

BITTER FOR SWEET

IN the Kwansei era, that is, about the middle of the 17th century, there lived in a village in Bitchu a venerable old man named Furukawa Koshoken, who was regarded as remarkable for his extraordinary intelligence and reserved demeanor. As he lived not far from the mansion of Lord Ito of Okada-mura, the retainers used to call upon him frequently in leisure hours to have a chat and to enjoy his conversation.

One day as they were all engaged in animated conversation the old man excused himself and retired to another part of the house; and as his absence lengthened, the guests began to grow weary of waiting and wondered what was the cause of his delay. As it was in the early days of winter, strings of drying persimmon hung from the eaves of the house; and the mellow, luscious appearance of the newly-cut fruit attracted the attention of the visitors. Finally for a lark they began to try them, and ended in consuming the lot. Then they waited to see what the old man would do.

In time he returned to his place in the room and with due apology for having kept them waiting, resumed the conversation. All were surprised that he seemed not to notice that the fruit had gone; or if he did, he made no reference to it. The guilty guests looked at one another with knowing glances, and tried to keep up the chat as if nothing had happened.

The old man now opened a drawer in a tobacco box, and commenced searching as if he missed something therefrom. Asked if he had lost anything, he replied; "Gentlemen, before you came in, I placed some money I had just received, in this drawer, as there was no time to put it away more carefully; and now when I come to examine the box, the money is not to be found. I did not take the box out of the room with me, as you know; and yet the money has disappeared."

The visitors, looking very much agitated, got up and joined in searching for the money; and the host called in his wife and servants to join in the hunt. As suspicion naturally fell on the visitors, they were in no small degree embarrassed, and knew not what to do or say. "Of course," began the old man at last, "from my knowledge of you all

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

I cannot accuse you of taking the money; you are undoubtedly too honest for that. Yet how is it that the money has gone? Not for a moment would I suspect one of you of attempting to relieve me of my property. But I know that it is very difficult to get perfect servants, and if any of my household should be so regardless of duty as to whisper this affair abroad, it would doubtless bring dishonour on the good name of all of you; and how to prevent this from passing from mouth to mouth is a distressing difficulty."

"We beg of you to allay suspicion against us as far as possible," said the guests; "for truly, as you suggest, if this thing should come to be known outside ourselves, the result could only be our disgrace."

After pondering for some time the old man at length began again: "This is a matter that cannot be set at rest by speech alone; and it would be impossible to go around to every house and try to remove suspicion. But there is a device less inconvenient and more sure. You know the old saying, which certainly seems foolish, yet is so long credited that it may be worth acting upon, namely that if a deceiver swallows the *go-ō* of Kumano he will expectorate blood. Some years ago when I was in Kumano I got some of the real article, thinking that it might prove interesting some time, but as I have not yet tried it, now seems the very opportunity. If I dissolve it in water, and allow each of you to take a cup, all suspicion in the eyes of the common people would be allayed. But as it would be somewhat rude of me to press such a test upon my guests, of course I leave it to your judgement."

To his surprise, the visitors one and all agreed to the proposal, requesting their host to prepare the charmed liquid at once. This the old man got up and did in no time, presenting a cupful to each. The visitors on tasting it, found it bitter beyond words but as guests they could not reject what they had accepted; and so with knit brows, and pursed lips, wry faces and trembling heads and hands, they finally managed to get it all down. Then some got up and began vigorously to rinse their mouths, while others failed to retain what they had drunk. They began to realize that if they did not actually spit up blood, they at least were more uncomfortable than if they had. There was no doubt that they had the worst of the bargain. As they coughed and spluttered and appeared somewhat discomposed and averse to further conversation, the old man spoke and said:

"After overmuch pleasure always comes pain." The guests looked at each other in bewilderment and remorse. The old man continued: "It is but a natural consequence that you should experience a taste intolerably bitter after regaling yourselves on what was so sweet. The liquid you have taken is reckoned a very good thing for the *innerds*, especially after a surfeit of fruit which is liable to bring on colic and bowel complaint."

The visitors now saw what their host was after; and they realized how they had fallen into their own trap. They could not, of course, refrain from laughter, as the old man smiled somewhat knowingly at them in their awkward predicament; but they had learned the folly of unkind practical jokes, nevertheless.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

CURRENT JAPANESE THOUGHT

By THE EDITOR

The Illness of the Emperor

The illness of his Imperial Majesty, the Emperor of Japan, caused extreme anxiety throughout the nation, and evoked the usual profound expressions of universal sympathy and prayerful solicitude even to drawing crowds before the palace gates to engage in acts of devotion, just as they did in the case of the late Emperor. The condition of the Imperial patient was reported by bulletin three or four times daily, and the news that the malady was nothing less grave than pneumonia but deepened anxiety; for his Majesty's physical constitution not being very robust, it was felt that an attack of so serious an ailment might go hard with him. Fortunately, however, under the cheerful attendance of her gracious Majesty, the Empress, and the careful scientific attention of the noted physicians in charge, the Emperor made very satisfactory progress, and expects soon to enjoy his wonted health and spirits, to the joy of the whole nation. The doctors attribute the Emperor's indisposition largely to the overconfinement to affairs of state that has characterized his Majesty's attitude since assuming the Crown, thus following in the footsteps of Meiji Tenno; but it is expected that after complete recovery from the present illness his Majesty may be induced to take an extended holiday at one of the Imperial villas, for a season of recuperation.

Mr. Bryce In Japan

Tokyo enjoyed but a brief visit from the Right Honorable James Bryce, recently British Ambassador at Washington, whose presence created much interest among all classes, especially among the readers of his books; but in true British fashion the illustrious visitor shrank from interviews and entertainments, and the nation did not see much of him, though the Minister of Foreign Affairs, we believe, succeeded in having him to dinner. Mr. and Mrs. Bryce were none the less welcome to Japan, however, and the only regret is that they did not remain long enough to see, if not to learn, something of the country and people. Mr. and Mrs. Bryce, during their stay in Tokyo, were guests of Sir Conyngham and Lady Lily Greene at the British Embassy; and coming, as Mr. Bryce did, so recently from the center of Americo-Japanese affairs at Washington, the visit would no doubt prove of special interest to the representative of Japan's Ally in Tokyo, and perhaps no less to the Minister of Foreign Affairs.

Japan Honours A Veteran Missionary

Japan's sincere appreciation of what is good, independently of race or nationality, is conspicuously seen in the action of his Majesty, the Emperor, recently in bestowing upon the veteran missionary, Dr. D. Crosby Greene, the 3rd Class Order of the Rising

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

Sun. Dr. Greene has lived and laboured in Japan for nearly fifty years, and during that time the influence of his noble personality has been powerful in the promotion of righteousness and peace among men, and especially between the East and the West.

Japan's Credit

The high confidence enjoyed by Japanese securities in Europe may be inferred from the attitude of the public toward the loan of some 80,000,000 *yen* recently raised in Paris. The big loan was oversubscribed some days before the list closed. The reorganization that is at present going on in all the Government departments and the extensive retrenchments that are being made in the cost of administration, will also do much to enable the nation to reduce some of its foreign indebtedness and to further strengthen the national credit.

New President For Imperial University

The appointment of Dr. Yamakawa to the presidency of Tokyo Imperial University brings back to the capital one of the foremost scholars and educators of Japan, and a man of fine independence of thought and character. Many will no doubt regard this move as indicating the progressive policy of the new Minister of Education, and as marking a new era of liberal education in Japan. The appointment of Dr. Sawayanagi to the University of Kyoto is a step in the same direction, as he is equally distinguished for high personality, scholarship and the progressive spirit.

Japan Grieves

Since the passing of the anti-alien land bill in California public feeling in Japan has been subdued but none the less intense. Japan is not angry but she is earnestly anxious to know whether America will rest content to allow the California attitude to pass as national. No, Japan is not wrathful, but she is mortified to see any section of a country that calls itself her friend, somewhat abruptly suggest that her absence is preferred to her presence, even excluding her from the common rights of owning a plot on which to make a living, a right accorded to all Europeans in the United States. Happily the California attitude does not represent the American people, so that Japan still has hopes of a reconsideration and a reinstatement. On the other hand it is unfortunate that the majority of Japanese residents in the United States are not really representative of Japan. Certainly the average of the emigrants going to America is not at all on an intellectual or social equality with the average citizen at home. Consequently it is most unfair of Californians to judge the whole Japanese Empire by the immigrant class. The immigrants to America from Europe are usually on a low plane socially; but Americans are accustomed to judge them by the capacity shown by their nationals at home in Italy or Germany. The Japanese in California should be regarded in the same way. They are the poorest and most unfortunate of their countrymen, and would never have left home if they could have as well succeeded in their own country. The same may be said of every immigrant from Europe. But the Japanese in California have shown themselves able to make good. Most of them are industrious and prosperous, far too much so to please their European competitors. When the lowest class can do so well, a better class would do even better; but the better class of Japanese will never leave their own

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

country for a land that is jealous of their prosperity and offers them no welcome. If the people of California but knew the Japanese there would be no question as to their welcome along the Pacific coast. The main hope at present lies in so instructing intending emigrants that they will be able to assimilate speedily and amicably with American society and abide by the customs and laws of the country; and on the side of America there should be the same concession of the privilege of naturalization that is already extended to Europeans.

Some Japanese Opinion

The *Yomiuri* characterizes the Alien Land Bill passed by the California Assembly as "virtually a Japanese Expulsion Bill." This incident, it remarks, has made it clear that a section of the American people is in favor, and very strongly so, of expelling the Japanese from their country. The reported scheme to revise the Navigation Laws of Australia in such a manner as would discriminate against the interests of the Japanese, shows that they are not welcomed in that Commonwealth either. These anti-Japanese agitations are due in some measure to mere racial prejudice, but their most important cause is the conflict of interest between the white and yellow races. An expanding nation like the Japanese must be prepared to encounter similar opposition wherever it extends its activity. Unfortunately, war and concession afford the only alternative means of meeting such opposition. But as often as not the conflict of interest is merely imaginary. The California affair affords an ideal example. It is true that there is a conflict of interests among the white and Asiatic laborers there, but the employment of the latter is really in the best interests of California or America. The best way to solve the problem is to make the Californians see this all-important point.

A Delicate Question

The *Chuo* dwells at length on the "cordial relations" existing between the lands of the Rising Sun and of the Stars and Stripes. It says that these relations have hardly been affected by the California alien land-ownership trouble. The two nations are destined to co-operate with each other in the cause of peace, humanity, and civilization. Even those who supported the Alien Land Bill must be aware of the common destiny of their country and Japan. The alien land question is certainly a vexatious one, but as long as there exists a perfect understanding between Tokyo and Washington, or between the Japanese and American peoples, one need not despair of an amicable settlement. Those who are in doubt have only to remember how delicate have often been the diplomatic relations between Englishmen and their "cousins" beyond the Atlantic. Since the 18th Century Anglo-American relations are said to have taxed the ingenuity of British and American diplomats more than any other international questions. Hence it is maintained by diplomats that the more cordial the relations between two countries, the more they are liable to cause vexatious questions. Only those who fully understand the truth of this saying can sympathize with the diplomats at Washington and Tokyo. There are, however, several ways of solving the California question. The Supreme Court of the United States some time ago ruled that the American Indians are a white race, and that therefore they are eligible to American citizenship.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

As long as the Japanese and American statesmen are solicitous for friendship between the two countries, one need not be over-anxious about the future of the California question.

Suggestions from the Jiji

The *Jiji Shimpo* agrees with an article in our June number in suggesting that by voluntarily making the Japanese eligible to citizenship, America would smooth the way to an easy solution of the problem. If President Wilson and Secretary Bryan have been sincere in all that they have been saying, they ought gladly to accept the suggestion, and also take steps immediately to carry it out. If they consider it just and proper to treat the Japanese as on the same footing with the Whites, or for that matter, with Africans and Indians, they ought to ask Congress to make them eligible to citizenship. They ought to do their best to obtain its consent even if there should be little hope of success. If they are unwilling to do this, they must justly be charged with downright hypocrisy. If, moreover, public opinion in America is against the ill-treatment of the Japanese, and Congress is the true mirror of that opinion, why should it decline to pass a measure that aims at putting an end to such injustice? Congress, it is objected, would feel humiliated to accede to Japan's demand. But it is the Japanese that have hitherto endured humiliation, and it would be no humiliation for the American Legislature to remove the iniquity. The Americans are proud to treat the "darkies" as the equals of the Whites. Ought they not to be ashamed to treat the Japanese as the inferiors of the "darkies?" Even if the Federal Government wishes to readjust the matter by the revision of the treaty, much will depend on the temper of Congress, for an anti-Japanese Senate would decline to ratify the revised treaty. If the war-talk indulged in in the West is due to the naturalization difficulty, who is to blame for it but the statesmen at Washington, who can not, apparently, guide public opinion in the right direction?

Racial Equality

In a frendly editorial on the California trouble, the *Japan Times* concludes:

"The light that nightly burns in the hand of the Statue of Liberty standing at the entrance to the Harbor of New York means nothing, if it does not proclaim to the whole world, the spirit of the Declaration of Independence saying, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." To treat the Japanese as ineligible to citizenship and to deprive them of the right of owning property is equal to extinguishing the light on the Statue of Liberty."

Ship-building in Japan

Some information on the building of war and other ships in Japan appears in the Japanese papers from official quarters. The marked development in the art of shipbuilding, as well as in the provision of naval arsenals and other dockyards, is stated to be the result of the constant encouragement given by the Government for the construction of warships and other vessels at home, in order not only to economize expenditure but to ensure the independence of arms and ammunition which is of paramount importance from the strategical standpoint.

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

The Imperial Navy has therefore decided to construct at home, besides the *Fusō* and three other sister ships of 20,000 to 30,000 tons already built at Kure and Yokosuka, three battleships of the same size, namely the *Hiei*, *Haruna* and *Kirishima*, the warships now building abroad being only the *Kongō* and a few destroyers and submarine boats.

So far as the construction of merchant ships is concerned, however, the condition of the dockyards in the country does not enable Japan to adhere entirely to the policy of constructing ships at home, the vessels building abroad for the Nippon Yusen Kaisha alone numbering four, of 23,700 gross tons, namely the *Tottori Maru* of 6,500 tons, the *Tokushima Maru* of 6,500 tons, the *Penang Maru* of 5,500 tons and the *Rangoon Maru* of 5,200 tons. But the tendency is nevertheless towards a steady development in the home construction of vessels on account of the Government subsidies as well as other encouragement constantly afforded by the authorities concerned. The vessels now building in the domestic dockyards number eight in all, with a gross tonnage of 77,100 tons, as detailed in the following table :—

Dockyards	Names of Vessels	Gross Tonnage
Mitsubishi	*Fushimi*	11,900
„	*Suwa*	11,900
„	*Katori*	10,500
„	*Anyo*	9,400
Kawasaki	*Yasaka*	11,900
„	*Kashima* ...	10,500
„	*Yamashiro* ...	3,500
„	*Sakaki*	3,500

Pride and Prejudice

In the New York *Outlook* for May 10th there is a remarkable article by a resident of California attempting to account for the anti-Japanese attitude in that state. The author, Mr. Walter H. Woehlke, evidently a European American, freely admits that the Japanese immigrant is in every way equal if not superior to the average immigrant from Europe, and that, practically, the people of California have but one objection to the Japanese, namely his haughtiness and pride. The immigrant from Europe defers to the assumption that the native is superior, or at least must take precedence, to the newcomer, and accepts admission to American hospitality on sufferance; while the Japanese, on the other hand, demands equality from the beginning and takes his stand on racial pride and isolation. The Japanese, says Mr. Woehlke, is the only immigrant who fails to bow down before the claims of the native American to superiority over the stranger; and so "when steel strikes steel, the sparks fly .... It is Caucasian granite against Asiatic gneiss." He adds that Japanese labor is not cheap, and that the Japanese do not work for less wages than other immigrants. "Their standard of living is as high as that of other nationalities. They dress well, eat well, and spend money without stint for entertainment. The percentage of criminals among them is low. Be it work in the household, in orchard or vineyard, they perform the task with speed and unusual intelligence, if they are so minded. Their clannishness is no more pronounced than the group adhesion of a dozen other nationalities whose ignorance of the English language forces them into linguistic colonies. The number of the Japanese in California is not increasing. They readily, eagerly adopt the dress, the manners and methods of their new home." California admits all this, and yet does not want the Japanese, simply because of his alleged proud and self-assuming spirit. In other words the Californian has the same objection to the Japanese that the Canadian has to the Englishman, his *cockiness*, and over-self-confidence in the superiority of his motherland. This goes hard in a country like America, whose citizens have more national pride than most other nations. Yet the Canadian does not propose to exclude the Englishman on this score; and no more should America ban the Japanese simply because they are proud of their race and nation. When two strong, proud men meet, their character should determine their relations, even though they come from the ends of the earth. "Pride goeth before destruction, and a haughty spirit before a fall," said the wisest of philosophers, and this fate will overtake America as well as Japan unless there is

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA

moral interference. That this leaves the responsibility largely on America may be seen from the fact that the author of the article under review fails to mention the *injustice* to which the Japanese in California are subjected by being discriminated against in favour of Europeans. If Americans were treated in Japan as Japanese are in California in the matter of land-ownership rights, the pride of America would be more wounded even than that of Japan is under present circumstances. When one proud race discriminates against another, it is not for the offender to complain of the arrogance and pride of the victim. The pot calling the kettle black does not change either of them. The moral worth of these two great, proud nations demands that they tolerate each other as all true men, and all true nations, must; and this is surely possible so long as their is nothing worse than pride separating them. Let the people leave it to the two governments and there will be no danger of failure to arrive at a solution. In the meantime it is the duty of Americans and Japanese alike to cultivate a tactful and manly control of race-pride, so as to suffer one another as men; and progress in this direction depends on religion and education. The leaders of education and the ethical teachers of both nations should impress upon the public, and especially upon the rising generation, the wickedness of suffering pride to destroy brotherhood, and thus gendering international strife.

A Correction

We are very sorry to find that a mistake crept into the article on Argentina and Japan in our last number, to the effect that there was no Argentine Minister in Tokyo at present; whereas on the contrary, His Excellency Dr. Francisco Ortiz is Chargé d'Affaires for the Argentine Republic in Tokyo, and resides at the Imperial Hotel.

Japanese in North and South America.

In connection with the Californian land question, it will be of some interest to know how the Japanese immigrants are distributed in the different localities in North and South America. According to the result of investigations made by the Department of Foreign Affairs, the Japanese immigrants in America total 170,375, of whom 131,435 are males and 38,980 females, comprising 33,113 families, as detailed below :—

	No. of Families.	Population.
Washington	8	54
New York	?	1,980
California	7,401	51,746
Seattle	1,446	12,949
Chicago	225	2,279
Portland	804	6,726
Hawaii	21,378	71,100
Vancouver	914	11,402
Ottawa	10	40
Brazil	?	3,801
Argentine	?	3,246
Chile	48	264
Peru	413	5,297
Mexico	466	2,491
Total	33,113	170,375

Digitized by Google
Original from UNIVERSITY OF CALIFORNIA